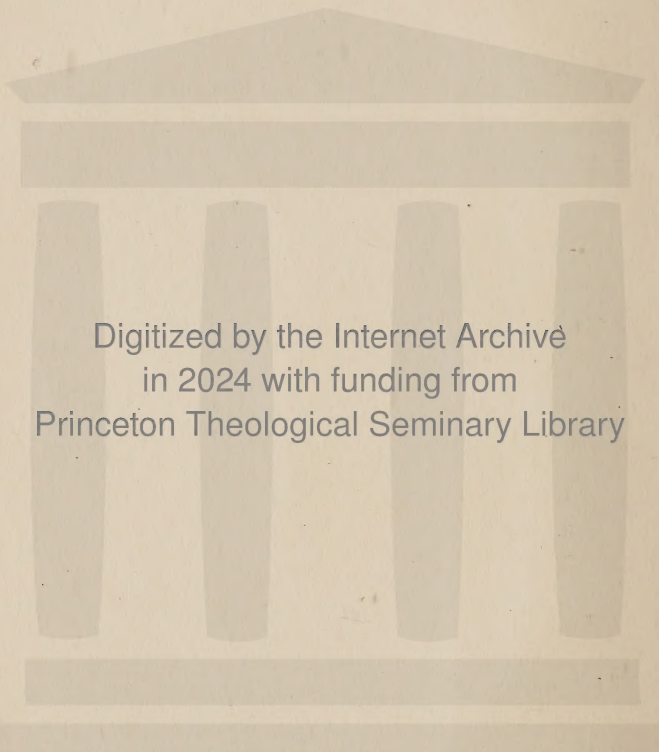


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THE CHRISTIAN MISSION IN THE MODERN WORLD

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INTRODUCTION

THIS book has been written because of a need which was felt. For ten years the author has been conducting courses for seminary students in the History of Christian Missions. It was early found that the missionary history could not be understood as it should be, unless the student also had some knowledge of the environment in which it moved. A volume which should fulfill this condition, which should present a full world-view, and be recent and reliable, seemed very desirable.

Recent developments have made such a study timely. Everything is being "rethought." All the elements of our civilization are passing under review, through criticism, and undergoing changes where needed. The state, the school, the home, the church, the social and economic ideal—nothing ought to be, nor can be, omitted in our present thorough process of resurveying civilization, and taking stock for the next epoch. Naturally, the Christian mission has followed the course of all else, and is being carefully invoiced in order that the curve of its future course may be charted. In America the Laymen's Missionary Inquiry Report has stimulated the discussion which was already on. Many periodical articles and books are being produced, and there is clearly a need for a single volume which shall present a picture of the "World Christian Mission."

A former term of missionary service helped the author to orientation, and a recent world trip as a member of the delegation from the American Society of Church History helped to check recent changes and adjust new points of view. In most cases the chapters have been read by persons who have had long residence in the areas involved and have given faithful study to the conditions. A wide range of books and periodicals has been laid under tribute in this work—too wide to permit of detailed acknowledgment in a volume whose size is rigorously limited.

The plan of this survey differs in some particulars from the earlier histories of missions, which so largely treated the theme *in*

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vacuo. For every area there is presented an outline of the history and the contemporary movements in which the Christian mission has its life. The endeavor is then made to set the development of Christianity in company with these other facts, showing its origin, progress, and problems.

Throughout, little attention is given to statistical tables, save to note briefly the growth of communities. No detailed study of non-Christian religions has been made, as this is a task which belongs to special treatises in the field of history of religions. In addition to the discussion of each section, there is offered a selective bibliography for library reference and for further study.

In a volume such as this, involving so much factual material, and where even authorities consulted do not always agree, one cannot expect inerrancy. The most which can be hoped for is that no mistakes of grave importance have been permitted to appear.

This book has been written by an evangelical Christian, who has a conviction that Christ is Saviour both of men and nations. It is not attempted, however, either as a "defense" or an "apology." Facts, viewed objectively, and honestly stated, are the best evidence Christianity can have. It is hoped that these studies will internationalize and broaden the thinking and sympathies of many. Christians should find confidence in this record of a mission which being an element among the clashes of world-cultures, has nevertheless survived the many political, social, and economic transformations of the centuries, and will not fail "until he have set justice in the earth."

Acknowledgments: So many books and persons have been laid under tribute that it will be impossible to make detailed acknowledgment. Special mention must, however, be made of the help given by Mr. L. P. Denoyer, of the Denoyer-Geppert Map Co., Chicago, in reading the entire manuscript, and in making suggestions regarding maps. Also, acknowledgment should be made to the University of Chicago Press, to Longmans, Green & Co., and to The Missionary Education Movement for permission to quote from their publications.

PART I

SECTION I

THE RISE AND GROWTH OF CHRISTIANITY FROM THE BEGINNING TO 476 A. D.

The World into Which Jesus Came. The first of the Roman emperors, the great Augustus, sat upon his throne when Jesus was born. Thus the imperial phase of Roman history and the Christian movement began at about the same time.

Travel and Trade. Not only did political tides run full and lusty, but the streams of travel and trade were crowded with eager Romans. The empire was more than a great machine of military strength, well known by the barbarous rigor of its arms. The famous system of roads ran throughout the empire and afforded passage not only for the armies, but also for the emigrant, the trader, the tourist and the religionist. Great sea routes had been charted and there were lighthouses and warehouses. Organized companies of traders furthered the development of lines of ships carrying everything from passengers to the granite blocks which went into the enduring buildings of Rome. Toward the end of the second century the empire enjoyed what has been called the "Golden Age." The cities of that period recovered by archæological exploration show a love of beauty, a spread of learning, an enjoyment of comforts, even luxuries, quite equal to any the world has ever seen—some of them, indeed, much like our own.

As in every opulent society, the classes tended toward stratification. The social order rested upon the foundation of slave labor recruited in war and by debt. The rising ladder stopped not until upon its topmost round proudly stood the Roman senator, eligible for every honor and emolument.

Culture and Crudeness. Literature in this period had some glorious names—Strabo, Seneca, Cicero, Cæsar, the Plinys, Martial, Epictetus, Plutarch, and Tacitus—men whose writings not

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only had charm and finish, but who in large part set forth an ethical ideal which still elicits our approval. Alongside the more beautiful, cultured, and high-minded were the baser elements of society, and among these, even as in our own day, were found some persons high in rank, some whose possessions or office only gave the greater opportunity for profligacy. In many respects the empire resembled the Americas of to-day—young, rich, powerful, self-confident, with praiseworthy ideals loudly professed, and with superlative vices and a growing love of power for its own sake which threatened its own life.

Religion. This world was not lacking in religion. The popular gods of the Greek and Roman polytheism were worshiped at the smaller shrines found in almost every village. The priests and priestesses of these shrines were a great multitude, and they preyed upon the public. The scientists of that time, the astrologers, confidently predicted the whole routine of the life of anyone whose horoscope they might be able to cast; and the soothsayer, by means of magic formulæ, charms, and amulets, with equal confidence offered to break the fatalistic certainty predicted by the astrologer. The "mystery religions," with their gods in pairs, with the dying and rising again of their saviours, with their baths of blood and orgiastic ceremonies, promised power to improve the present life and the hope of a beatific future. Philosophy became increasingly religious in type until, passing through Stoicism, it finally blossomed out into that strong synthesis which we call Neo-Platonism and became so fully devoted to religion that when by imperial decree the schools of philosophy were closed there was a minimum of embarrassment, for the philosophers had gone over into the field of theology and were there busily at work.

The Jews. There were the Jews, constituting about seven per cent of the whole population, with their synagogues scattered throughout all the imperial cities and villages, with their sacred Scriptures translated into the vernacular, and with a proselyting zeal which greatly increased their numbers and influence. Over all, as a containing nexus, was the imperial cult with its deifica-

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tion of the emperors and with its expectation that whatever other worship a man might observe, he would add to it the adoration of the head of the great empire. Some have seemed to think that Christianity came into a world void of religious interest and help and that it filled this "aching void." Nothing could be further from the truth. The world was religiously awake, seeking whatever benefits might come from the superhuman powers.

Jesus. Into such a world then came Jesus of Nazareth, the one to whom history ascribes the origin of Christianity. He came as the flowering out of the best in Judaism. He seized upon the prophetic moral values in his ancestral religion which were threatened by eclipse through the refinements of legalism. He found himself in conflict with those who, possessing the old wineskins of tradition, were fearful lest the new wine of fresh thought which he spoke should burst them wide open.

He took the materials which lay at hand and touched them vitally and creatively so that from his day men have said, "Behold a new teaching!" There was in Jesus a freshness and a love of truth; a capacity for discernment; the ability to set out boldly the essential, leaving the incidental; a way of making old truths live with new power; a sense of justice; a love of human personality; a patience with the erring; a sympathy for the unfortunate; a catholicity of spirit in the midst of a people inclined to be bigoted; an awareness of and a trust in God; a sense of vocation; a hope of the triumph of love over hate; a heroism which went to death for principle's sake and a confidence of victory even in apparent defeat. These and other traits made it impossible that Jesus should be forgotten at death. Literally did his disciples feel what Paul had so briefly stated, "God was in Christ."

Jesus' Disciples. His early followers, who were all Jews, placed him in the highest category known to them apart from Jehovah himself. They called him the "Messiah," or "Christ," and "Jesus of Nazareth" became "Jesus Christ." They set out in the following of him to realize the highest ideals of their nation. He had said that he came not to destroy but to fulfill. Their leader

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and their enthusiastic religious experiences were explained in terms of Jewish apocalyptic. They sought continued fellowship with their nation. But not all the leaders of the Jews believed Jesus to be the Messiah, and so this new sect was soon in a controversy which gradually crowded them out of the ancestral group. The new following included, too, many who were not Jews. The conditions of fellowship then omitted some features of Jewish ritual which were thought to be inescapable, such as circumcision and discrimination between clean and unclean meats—ritual requirements which persist in a Jewish community to this day. Quite early there was an almost complete separation; the Jewish Wars and the Fall of Jerusalem (66-70) turned them further out; and by the time of the final destruction of Jerusalem under Hadrian in 132, the Christian movement had been for some time in full swing as a dominantly Gentile group.

Extension into the Gentile World. The Gentile churches seem not to have found the word "Messiah" or "Christ" very significant, so they called Jesus by that title which was given to the highest they knew—to the emperors and the gods of their various religious cults. He was "Lord"; so now we have the threefold name, "the Lord Jesus Christ." Instead of seeking to convince people of his Messiahship, as in Jerusalem, they asked that every tongue should confess that Jesus Christ was Lord. This seems to have been the early and simple creed of the first Gentile churches.

Gradually Samaritans, God-fearers from the synagogues, and many from the more devout other religious groups came into the Christian movement. It was extended throughout Asia Minor, Macedonia, Greece, and to Rome. The early attempts to swing the Christian Church back to a Jewish type had been refused by the leaders and it became submerged in the flood of Gentile converts.

Ethical Ideals. Just as Jesus had lifted up the high ethics of devoted Jews, so the Gentile Christian evangelist spoke to the lofty ideals of the pagan world. Christianity stood for the

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amelioration of slavery; it protested against harshness and cruelty; it set forth family ideals of chastity, love, and obedience. The exalted moral precepts of contemporary philosophers were adopted and emphasized by the Christian preachers. The unity of all humanity—a conviction held by many noble Romans—was a basic Christian teaching. The imperial ideal in government was matched by the universal hope of Christianity. The mystical tendencies of their religions of redemption were paralleled by the church's idea of the indwelling Spirit. The immortality so earnestly longed for by devout contemporaries was believed to be guaranteed by the resurrection of Jesus. Christianity in the Gentile world, as among the Jewish people, came "not to destroy, but to fulfill."

Spread Throughout the Empire. In the second century we find churches in Gaul and Spain. These were the outgrowth of that movement which went westward from Asia Minor, probably the result of following up certain Greek colonies. Also there had sprung up at Alexandria and in North Africa some of the strongest churches of the Christian movement. Who established them we do not know. Report has it that the apostle Mark founded the church at Alexandria. This seems to be no more than a tradition, although a very honorable one. The churches farther to the east are said to have been established by the apostles, and we find them springing up in Arabia, Mesopotamia, and Persia. The apocryphal "Acts of the Holy Apostle Thomas" gives him credit for having gone as far as India.

The "Old Catholic" Church. The enlargement of the church, together with the persecution from without and false teaching within, led to more careful organization. There grew up very early a simple form of doctrine called by them "The Rule of Faith." Although varied plans for governing the church appeared, the episcopal form became standardized, as it gave greater power to overcome irregularities and to present a united front to adversaries. There was gradually increasing agreement upon a common body of Scripture as the teaching basis, and these three tests—the rule of faith, the form of government, and scripture—

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fixed the boundaries of what we now know as the "Old Catholic Church." Careful organization greatly strengthened the church, and from the middle of the second century until it came under the patronage of the state, despite several persecutions, the rate of growth was very rapid. Truly great leaders came into power, particularly in such centers of population as Jerusalem, Antioch, Ephesus, Rome, Carthage, and Alexandria.

The Spread and Power of the Church. Particularly were the African churches in early prominence. Three of the greatest leaders were of Carthage: Tertullian (c. 200); Cyprian (c. 250); Augustine (c. 400). Alexandria gave the leading theologians: Clement (c. 200); Origen (c. 250); Arius (c. 300); Athanasius (c. 325). In Egypt monasticism had its rise, beginning in the second half of the third century. The church was rapidly coming to strength in every part of the empire. A famous quotation taken from the writings of Tertullian, though boastful, shows the spirit of Christianity: "We are but of yesterday and we have filled every place among you—cities, islands, fortresses, towns, market places, the very camp, tribes, companies, the palace, Senate, Forum—we have left nothing to you but the temples of your gods. . . . If such multitudes of men were to break away from you and betake themselves to some remote corner of the world, why the loss of so many citizens, whatever sort they were, would cover the empire with shame; for now it is the multitude of Christians which makes your enemies so few; almost all of the inhabitants of your various cities being followers of Christ" (*Apology*, Chapter xxxvii). This rapid spread of Christianity was due in large part to the fact that it actually appealed to the ideals already awakened, and helped bring them to realization. There was free adaptation of method and message to the genius of the age, and the ethical urge was ever present. It made bad men good and gave hope and comfort to those in perplexity.

Relations with the State. When the Christians were a small sect, the government passed them by, and, save for certain local persecutions of great violence, gave them quite free opportunity;

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but as their number grew, it became necessary either to make use of them in the furtherance of political life or else crush them. The unwillingness of the Christians to join in the ritual of the imperial cult made the former virtually impossible, and so we are faced with what seems a strange fact—that the strongest and best of the emperors were most likely to become the most severe persecutors of this sect which they could not use. The first general persecution by imperial order came under Decius in 250 and continued after his death until about 260. For the following forty years persecution was only sporadic, but when Diocletian (284-305) came to the throne, in his masterful attempts to set the whole empire in efficient order, among other “reforms” he planned (303) to stamp out Christianity. The churches were to be leveled to the ground; the Scriptures were to be destroyed by fire; all officials were to be branded with infamy, and household servants, if they persisted in the belief of Christianity, were to be deprived of their freedom. A later edict required that the leaders of the churches should be thrown into prison, and if they did not yield, should be put to death. The severity of this persecution continued for about a decade with varying effect, dependent upon the vigor of the provincial rulers in carrying it out.

By 312 it became evident that the Christians could not be obliterated; rather their numbers increased, although in many places there were large groups who apostatized. In 313 Constantine and Licinius, who shared the responsibility of the imperial rule, issued the famous “Edict of Milan,” granting for the first time full legal rights to the Christian community. Shortly after, when Constantine had become the sole emperor, he gave the Christian community friendly attention. He interested himself in securing the redress of their former wrongs. He sought the elimination of dissension and attempted the unification of its diverse elements in the Council of Nicæa, and its resultant creed. This he was determined to do, even though it had to be accomplished by force. There has been much discussion as to the sincerity of Constantine. It is certain that he wished to make use of the Christian community in furthering the welfare of his

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great state. He avowed himself a believer in Christ, but was baptized only upon his deathbed. His mother, Helena, was one of the most distinguished Christians of her time and has been canonized by the Roman Catholic Church.

From Persecuted to Persecuting. From Constantine to the end of this period, with the exception of Julian, the emperors were all Christians, and the church, which had kept much of its early purity under persecution and had spread so rapidly in the midst of opposition, had the more severe trial of carrying on under imperial favor. Under Theodosius (392) an edict was issued forbidding the public worship of all pagan cults throughout the empire. The Christians were eager in urging the enforcement of the law. Thus the Christian Church, arising in the midst of persecution, having come to power in the empire, now urged the persecution of others. Of course paganism was not wholly obliterated by this order, but it became the hunted and oppressed group.

The "Heretics." Among those who suffered at the hands of the rulers were certain Christians who were not of Catholic, that is, the generally accepted belief. They were forced out of the empire or else suppressed. Chief among those who were crowded out were the Arians, who were expelled because of nonconformity to the Nicene formula and who evangelized many of the northern tribes before those tribes broke into the sacred precincts of Rome; and the Nestorians, who, going eastward, reached India before the sixth century and traveled as far as to China in the seventh century.

Stronger Than the State. At the time of the fall of the western empire, when the northern tribes were pouring across the Roman boundaries, the church was a compactly organized, efficiently led organization which proved more enduring than the state. It was able to sustain itself in the midst of chaotic, confusing conditions, and although it took about two centuries, was able to assimilate and largely unify the fresh blood which had poured in. The rapid expansion, the inclusion of all, the practice of mass conversion by baptism, greatly deteriorated the moral fiber of the church, but numerically and geographically it conquered the empire.

SECTION II

THE EVANGELIZATION OF EUROPE

Contemporary Movements. The evangelization of northern Europe took place as one of many important historical movements. There were the shifting of vast tribes, the development of a feudal system of government and social life, the laying down of the European trade routes, the rise of Mohammedanism, the Crusades, the beginnings of scholasticism, the establishment of universities, the growth and spread of great monastic orders, and the gradual emergence of most of the modern European states. The early part of this period has sometimes been called the "Dark Ages." In reality, historical study has shown that while, indeed, central and northern Europe were more backward than the renowned caliphates of Damascus, Bagdad, and Alhambra, nevertheless there was throughout this period a quite regular and steady development into what became European civilization.

Type of Medieval Christianity. The Christianity which was being established throughout this period of about a thousand years was of a kind which elicits both our admiration and regret. The saintly and self-sacrificing lives of many of the missionaries, practically all of whom were of the monastic orders, are among the noblest monuments of Christian history. The method by which converts were made, that of persuading the chief or ruler and having him require the people to follow him, did not set up a high type of moral excellence. The greed and commercialism of some of these churches, the slow development in putting off the coarser forms of paganism, in many cases the conversion of vast multitudes by sheer force of arms, and the brutal blotting out of those who would not thus be converted, form a dark picture. Christianity was a part of the life in which it grew up. Perhaps it would be asking too much to expect of it too high a standard of ethical living in such times. It was only

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by a slow and laborious process that it climbed along with the society in which it moved to higher levels. One wonders even yet whether Western Christianity has achieved an average of the moral excellence of its earliest pioneers. One important difference in method needs to be noted. Whereas, during the first three centuries, Christianity spread largely by popular contact, after the full development of the monastic system, and the adoption of a higher and a lower standard of morality and devotion for the "religious" and the laity in the church, missionary work was carried on almost wholly by the monastic groups. Though the complete history of these churches cannot be portrayed in this chapter, the more important features of the beginning in each country will be noted. The survey will begin with Italy.

Italy. In Italy was Rome, and "all roads lead to Rome." Thus the early Christians from the East, entering the capital, set up one of the oldest of the Christian churches. It is thought that not later than the year 55 there was a flourishing church in Rome. Paul wrote his most important epistle to this group and, according to the Acts, preached here for two whole years. According to early tradition, both he and Peter suffered martyrdom here. Harnack estimates a church in Rome of not fewer than thirty thousand by the middle of the third century. The fourth century brought the Christian movement into imperial favor, and vast multitudes came into the church. The catacombs of Rome show the Christian population to have been large. No estimate of the number of those buried there is less than one and a half million, and some extravagant estimates run as high as six millions. Burials here ceased with the Barbarian Invasions, so these numbers have reference to the period before the year 410. We know that at Milan, Ambrose was the great bishop of flourishing churches in the last decade of the fourth century. In 408 an imperial edict seeking to make Christianity unanimous directed that all pagan images should be removed and their temples converted to secular use. Italy suffered from the Barbarian Invasion, and the Christianity which resulted was, particularly in northern Italy, of both Arian and Catholic types. In

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northern Italy (613), Columbanus, who had come across from Britain through France, established the monastery at Bobbio, and from this center, northern Italy was evangelized.

France. When one speaks of Christianity in France, he will first remember the early settlement of Christians along the Rhone River, penetrating as far into Gaul as Lyons and Vienne. Irenæus, about 185, was the distinguished bishop of this group. Christian tradition has identified Marcus Aurelius with the persecutions which took place here with great severity in the second century. It was near Paris that Saint Denys was martyred in 270. Representatives from Gaul were present at the Council of Arles in 314. Martin of Tours flourished about 370. He did his chief work in the monasteries, whose influence was powerfully effective in the conversion of Gaul. In the first fifty years of the fifth century Gaul was desolated by the invasion of the Vandals, Alans, Sueves, and Huns. These invading tribes were later assimilated by Christianity. The great political figure who rises up is that of Clovis, who, under the influence of his Christian wife, was baptized in 496. Many of the invading groups had been Christians of the Arian type, but, under the influence of Clovis, they were led to conform to the Catholic regime. It must not be forgotten that one factor which entered into the struggle to convert from Arian to Catholic was the economic advantage. The church was coming to hold vast estates, and these, passing from the Arian into the hands of the Catholic group, greatly enriched the latter. In northern Gaul, Columbanus, who came to these regions in 573, began his work. He landed in Brittany, founded the monastery of Luxeuil, and he ultimately pushed as far east as Lake Zurich. He was of Irish ancestry, and the establishments set up by him were of that irregular early British type, which was later adapted to the Roman Catholic ritual and form.

Spain. We read in the letter of Paul to the Roman church that he planned to pass from Rome to Spain. Whether or not he succeeded in this purpose is uncertain, although many Pauline students include in the life of Paul his "journey to Spain." If he made such a journey, there is no record of it in any of our

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biblical sources. We have no history of any churches established there by Paul. It seems more probable that Christianity spread into Spain from those beginnings which were made in Gaul in the second century. Of course the famous tradition of the beginning of Christianity in Spain represents that the apostle James (Sant Iago) was the father of the Spanish church. Although this rests upon a late tradition, it has been very persistent among Spanish people. However, we know that in the Council of Elvira (314), Spain was well represented, and that at the Council of Nicæa (325), the presiding bishop was Hosius, from the province of Spain. By the end of the fourth century Spain was nominally Christian. Then came the Barbarian Invasions; the Vandals in 409, and the Goths in 414. These peoples had already in part been converted to the Arian type of Christianity. They became fully assimilated with the Catholic group by 589, under the influence of Reccared. In 710-11 the Moors pushed across the Straits of Gibraltar and achieved sovereignty over the Goths, thus making the western part of Spain Mohammedan. Gradually the church won back the territory which it had lost, until in 1491 final orders for the expulsion of the Moors were given, although the last remaining Moslems were said to have been deported only in 1610. The record of Christianity in Spain is sullied by the cruel barbarity shown to Jews and Moslems. Many of the normal rights which belonged to citizens were withheld on religious grounds, and in many cases conversion was made by force; where it could not be achieved, the "infidel" was put to death.

Ireland. Christianity had early beginnings here. There are references in Tertullian (200) and Origen (230) to Christianity in Britain. The Synod of Arles (314) had some representatives from Ireland. Christianity may have been introduced with the coming of the Roman armies. It is known that the legions in Gaul and Britain were recruited in the East, where Christianity was flourishing, and it is possible that there were Christians among them. Tradesmen and other camp-followers might easily have belonged to the Christian community.

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The famous saint of Ireland is, of course, Patrick. Considerable controversy has raged about him, some insisting that he is a purely fictional character, and others giving him credit for the most astonishing miracles and the greatest possible success. The facts probably lie between the two extremes. There is in existence what seems to be a genuine "confession" of Saint Patrick, giving all evidence of authenticity. He was born in Scotland and was carried to Ireland when about sixteen years of age. After some years he escaped and went to Gaul, where he was trained and received orders. He believed himself directed by a vision to return to Ireland, and there he set up very many new Christian communities. The date for the actual period of his work is following the year 430. That he was one of the most saintly characters of the church there can be no doubt. The miracles with which he is credited are probably the folk-stories which have gathered about the name of a distinguished and good man. It seems strange that in Ireland no mention is made of martyrdom in connection with its Christianization. Either the pagan groups yielded without great hostility to the Christian evangelists, or else the methods of the pioneer missionaries were less irritating. The Irish church proved to be one of the greatest missionary agencies of the whole middle period. We have already noted the name of Columbanus in both France and Italy, and shall find others who are quite his equal both in ability and zeal.

Scotland. Irish missionaries early went to what is now known as Scotland. The most renowned among these was Columba, who established (563) a monastery on the island of Iona, which is near the main islands. Without doubt, Christianity was in these regions much earlier. Patrick evidently came from this earlier stock, but the Christianity which gave birth to him had lapsed by this time, or at least gone into eclipse. It is thought that as many as two hundred other monks were with Columba. From this island they made a beginning of evangelization among the Picts, as these tribes were then called. By 575 the king was a Christian and was leading his subjects in the Christian way. The

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Scottish Christians were overrun by the Danes in 802, and these Danes who settled in Scotland, by reason of the hostility existing between the conquerors and those whom they conquered, adopted Christianity very slowly. It was when evangelists came among them from Denmark in the eleventh century, that they ultimately yielded. Thus the early history of Christianity in Scotland has ebbed and flowed.

England. There are very early references to Christianity in England. There is a tradition that Joseph of Arimathæa came hither. Some scholars believed that Paul visited Great Britain. Proof for this is wanting, but there are references to British Christianity in the writings of Tertullian (200), Origen (230), and Sozomen (440). At the Council of Arles (314) there were present three British bishops. It seems quite certain that Christianity must have been established here not later than 250. If, according to tradition, Pelagius was a Briton, the church produced very early one of the most daring thinkers of Christian history. In 409 the Roman soldiers were withdrawn from Britain in order that they might more adequately protect the heart of the empire. Thus the pagan groups coming in 419ff. were unhindered in entering. The Saxons took London in 570. It is possible that some among these pagans might at least have heard of Christianity.

The most renowned missionary to England was Augustine, who left Rome in 596. There is a beautiful story concerning his going, which one hopes may be true. It is said that Pope Gregory, walking through the slave market, had seen some fair-haired and beautiful young slaves. He inquired as to their race, and was told that they were Angles. "Not Angles, but angels," he said. Then he asked to what province they belonged, and was told that they came from Deira. "Truly," he replied, "are they Deirans, that is, plucked from the ire of God and called to the mercy of Christ." He asked the name of their king, which was Aella, or Ella. "Hallelujah," he exclaimed, "the praise of God the Creator must be sung in their parts!" Soon he appointed Augustine a missionary to carry the gospel to these people.

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Augustine's coming really marks the beginning of "English" history as distinct from "British." He was in many respects a strong and capable executive. The story of his missionary life showed him to have weaknesses which hurt his effectiveness, but when he died, in 604, he left adequate beginnings. Aidan, who died in 651, was in many ways a really great leader and possibly more truly than Augustine the apostle of England. He had the wisdom to raise up English leaders who should themselves take charge of the English church. Through the beginnings thus made, by the end of the seventh century England was largely Christian, and the Christianity here established was of the more typical Catholic form. The Council of Whitby (664) established Catholic (Roman form) as against Celtic.

Wales. The beginnings of Christianity in Wales are lost in obscurity. It was introduced certainly not later than the fifth century, coming probably from Scotland or Ireland. The Welsh Christians are known to have had a conference with Augustine at the beginning of the seventh century, and their numbers were increased by some of the British Christians, who were driven south by the barbarian invasions. One of the best-known names among the early Welsh leaders was that of David, concerning whom, unfortunately, we have only late traditions. He is said by some to have died about 601, although others place the date of his death as much as forty years earlier. The Welsh church seems to have been quite self-contained and very independent, and only slowly came to conform to the type brought over by Augustine to Britain. It sent out no missionaries, so far as is known.

The early Irish, Scotch, and Welsh Christians seem not to have been aware of any special dependence upon or allegiance to Rome. They kept a different date for Easter, there was a difference in the tonsure of their priests, and their bishops seem to have been of the clan rather than of the diocese. In this they wisely were following the contemporary social structure. These differences were adjusted as the Roman Church through its missionaries came to dominance in the British Islands.

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Belgium. The geographical limits of Belgium and Holland overlap. In Belgium there are traditions of many early missionaries, some of whom were doubtless historical characters. We are clearly on historical ground when we come to the name Vitricius of Rouen, who reached Belgium in 396. From the work then begun there was a somewhat steady growth of the Christian movement until the sixth century, when the invasion of the tribes from across the Rhine checked the movement. In the meantime occasional missionaries were sent in from France. The great religious name is that of Eligius, who began his work in 632. In the ninth century the Christian settlements were much damaged by the Norsemen, who came up the river and ravaged Flanders. It was well into the tenth century before Christianity in Belgium had recovered its equilibrium and status.

Holland. Eligius, who came into the boundaries of Belgium, is also reckoned as the great missionary to Holland. He made beginnings in that part of the continent which is now known by that name. Wilfrid, the English missionary, was shipwrecked on the shores of Frisia in 678. He was permitted to preach and made many converts. Wilibrord, another Anglo-Saxon missionary, began his work auspiciously in 696. He was made archbishop of the Frisian church, though his work was chiefly in the west. The eastern part of Frisia was still pagan. Boniface, who had begun his work here in 715 but had been forced to return to England, now came back to northern Frisia. He was murdered by the resisting pagans. These people were tenacious in their temperament, and only slowly yielded to the approach of the Christian emissaries. The ravages of the Northmen were a desolating factor. Gradually, across a period of about three centuries, Frisia was subdued to Christian following.

Germany. The oldest establishments of Christianity in what is now called Germany seem to have been at Cologne and Mainz. It is said that by the middle of the fourth century the majority of the people at Mainz were Christian. Southern Germany came into the movement somewhat later. Beginnings were made at Munich and Ratisbon in the fourth century. By the eighth

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century the Allemani (Southern Germans) were called Christians. Possibly the greatest Christian name to be noted was Boniface (680-754), who did heroic work in Thuringia, Hessa, and Bavaria and who, as already noted, was later murdered in Frisia. It was not until in the eighth century, under Charlemagne, that the Saxons were subdued by a military force and yielded to a Christian profession. Robinson, in his *Conversion of Europe*, says: "The conversion of the peoples of the present German Empire occupied more than twelve centuries. The first Christian communities concerning which we have any definite information had come into existence by the middle of the second century, but it was not until nearly the close of the thirteenth century that the forcible conversion of the inhabitants of Prussia brought them to a profession of the Christian faith, and another century had still to pass before the Lithuanians, some of whom lived in eastern Prussia, were nominally converted."¹

Switzerland. Inasmuch as the present geographical limits known as Switzerland were not determined until late in European history, it is difficult to speak with definiteness regarding Switzerland. The peoples of this region were known as Allemani and Suevi. As early as the end of the fifth century, Irish missionaries seem to have entered these regions. Columbanus and his Irish comrade, Gallus, went as far east as Lake Constance and Lake Zurich, and from that neighborhood they evangelized the regions roundabout. Columbanus later withdrew and proceeded to Italy. Gallus remained and, by the time of his death in 640, succeeded in evangelizing many, chiefly the Allemani.

The Slavic Groups. The Wends were among the earliest Slavic people of Europe. They fought the German and French warriors who accompanied the missionaries until the Wends were almost annihilated and Wendland was repopulated with German and Dutch Christians. The conversion of Poland was more a political and revolutionary venture than a strictly missionary one. Mieseslas, the Duke of Poland, had among his

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four wives two earnest Christians, one of whom, being a nun, had by special dispensation been permitted to marry this ruler. Presumably under the influence of his Christian wife, he was baptized, in 966. By reason of its position in Europe, Poland has continued to be Roman Catholic. Fearful of the state church of the Russians on the one hand, and the Lutheran state church of the Germans on the other, there has been no other way left for a Polish patriot, if he really loved his country, than to be something other than either of his enemies. So he is politically as well as religiously Roman Catholic.

The region of Pomerania was at first ravaged and sorely punished by military expeditions from Poland (1121); the work of evangelization was completed later by the church. The Slavs who were farther west were gradually conquered and evangelized from the west. Moravia was a part of Charlemagne's empire and thus came under the Roman type of Christianity. The Slavic peoples under Rotislav, hoping to escape the rule of the Western Empire, sent to Constantinople for religious help in 863. Two of the Greek missionaries who came in response to this call were Methodius and Constantine (Cyril). This was in the ninth century. At Ratisbon (842) fourteen Bohemian chiefs were baptized. In 871 Borzivoi, Duke of Bohemia, was baptized. In 925 Wenceslaus, his son, became so earnest a Christian that he contemplated abdicating and becoming a monk. He was murdered by his brother, however, who was almost if not quite pagan in type. By 994 Adalbert, Bishop of Prague, who found his work among the Bohemians somewhat slow, visited the Hungarians, among whom Christianity up to that time had made variable progress, and baptized Vayik (who took the name of Stephen), son of the ruling duke. Upon his accession to the throne, in 997, Vayik encouraged the Christian missionaries to complete the conversion of his land.

Here among the Slavic people there was again a struggle for dominance between the Roman and the Eastern churches. It was partly political as well as ecclesiastical. The present official church of Czecho-Slovakia is non-Roman.

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The Balkans. The work of evangelization in the Balkan Peninsula was begun by Paul in his Macedonian ministry. There are references to Christianity in these regions in Clement of Rome (97) and Dionysius (170). The capital of the empire was removed by Constantine (330) to Byzantium in the extreme eastern part of Macedonia. Theodosius II (408-450) urged, if he did not compel, conversion to Christianity. Under Justinian I (527-565) the schools of philosophy in Athens were closed and the people ordered to become converted upon pain of death. For the sections lying farther inland the name of Ulfilas will always be remembered as the great missionary. He was made Bishop of the Goths (341) and sent to evangelize these regions, where tradition has it that he was born. He was ordained at the time that the Semi-Arian party had control in Constantinople, and so his converts partook of this Arian type of Christianity. He is noted for having prepared, so far as we know, the first vernacular translation of the Scriptures, other than Greek and Latin. In translating he left out the books of Kings, which he considered too warlike for so belligerent a people.

After Ulfilas, Bulgarians from Central Asia moved in, pushing the Goths before them. Among the Bulgars Christianity is said to have been first introduced by Christian slaves whom they had taken captive in their raids. The first Christian king, Bogoris, was baptized in 864, and under his influence his dominions were required to become Christian.

The Balkan churches have always hesitated between allegiance to the Roman and to the Eastern Church. It is true even at the present time. As recently as 1930 the Bulgarian king, who is a Greek Catholic, was married to the daughter of the King of Italy by Roman rites. Upon arriving in Bulgaria, a second wedding service was observed according to the Greek rites, greatly to the chagrin of the Pope at Rome.

Denmark. The first serious attempt to introduce Christianity into Denmark was by Louis the Pious (820). He aided the cause of Harald, the king of Jutland, who wished to become king of Denmark. Harald was further backed by Ebo, the arch-

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bishop of Rheims. The king of Denmark came with a delegation who were visiting Louis, and they were baptized in the cathedral at Rheims in 820. When they returned, Ansgar, the great missionary to the Scandinavians, went with them. The attempt was made as usual to swing the people into following their leader. This meant that the religious complexion of Denmark changed with the attitude of successive rulers until finally Canute, the son of Sweyn, on becoming king (1014) brought Denmark to the acceptance of a nominal Christianity. Since that time there has been no declension into paganism.

Norway. Here we have another instance in which the Christianity of the British Isles went into missionary activity abroad. In the year 936 Haakon, who had been baptized in England, coming to Norway to succeed his father, sought to compel his subjects to become Christians. He was slain, however, together with his chieftains. In 995 another Christian king came to the throne—Olaf Tryggvason. He gave his chiefs the choice of being converted to Christianity or fighting. Those who opposed him were defeated and forced to submit. It was he who after his accession was influential in introducing Christianity into Iceland. Gradually the Christian movement gained way until under Olaf Haraldsen (1015) systematic instruction of the Christians and a thoroughgoing compulsion of the non-Christians were begun. Thus in time Norway became nominally Christian.

Sweden. Here was a particularly vigorous type of paganism. It would have been much better for continental Europe had the Christian missionaries arrived there earlier to temper the spirits of the people to the kindness of the gospel. It might have saved Europe from the ravages of the Viking Age. It is thought that Christianity first came to Sweden through slaves, whom the raiders, having captured, brought home in the ninth century. Thus introduced, Christianity aroused interest and Ansgar, whose name has already been mentioned in connection with Denmark, came in 829 on the invitation of the Swedes. He succeeded in getting resolutions passed by representative assemblies in several parts of Sweden. Through the closing years of

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the ninth and the tenth centuries the people were not compelled but urged of their free will to become Christians. By the first quarter of the twelfth century, Sweden had become dominantly Christian, after about three centuries of Christian endeavor.

Russia. The account of the entrance of Christianity into Russia is interesting. It is necessary only to mention the supposition that the gospel was introduced here by the apostle Andrew. This is maintained only by a late and untrustworthy tradition. In a treaty between Germany and Russia (945) reference is made to those who, taking part in the treaty, confirmed it with an oath. It is said that while some swore on their arms, others swore before the cross of the church. In 955 Olga, wife of the Russian ruler, having gone to Constantinople, was baptized, and upon returning brought with her a missionary of the Greek Church. This mission was not very successful and Olga seemed to lack influence with her immediate family. It is Vladimir, grandson of Olga, who is given credit for finally leading Russia into the Christian faith. The story goes that representatives from the Mohammedan, Jewish, Roman, and Greek religionists came before him, each presenting the merits of his religion as deemed feasible for the Russian people. Vladimir sent four envoys to visit the various lands and to inspect their religious rites on the ground. The report was lacking in enthusiasm for any one of these groups save that of the Greek Church. It was said that when the four envoys attended a service in Sancta Sophia, they were overwhelmed by the magnificence of the ritual. So they reported in favor of Constantinople. In order that his conversion might not appear to be in any sense a surrender, Vladimir marched in the direction of Constantinople, and having taken one of the Greek towns, demanded a sister of the emperor in marriage, which demand was granted. Then he and a large number of his subjects were baptized. The date usually given is 988.

The Mediterranean Islands. The islands of the Mediterranean, being in the highway of trade between Europe, the

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Near East, and Africa, were soon touched by the Christian movement. Cyprus, we know, was first evangelized by Paul and Barnabas, and it is a matter of record that at the Council of Sardinia (343) there were present twelve bishops from Cyprus. We remember that one of the Pastoral Epistles speaks of Titus being left in Crete to set in order the things which were there. This was presumably in the later years of the first century. Ecclesiastical correspondence with Crete, as of 170, shows the Christian community to be flourishing at that time. *Rhodes*, being adjacent to the Asia Minor coast, was doubtless soon evangelized. There were Christian churches there by the third century, according to record. Archæologists tell us that there are some catacombs in *Sicily* as old as the second century. Also it should be remembered that Clement of Alexandria (200ff.) speaks of Pantænus, his teacher, as "that Sicilian Bee." In *Malta*, which is probably the island of Paul's shipwreck, there were early Christian institutions. *Sardinia* is said to have been first evangelized by Christian slaves who were brought to work in the mines, and the tradition of the church makes one of these prisoners to have been no less a person than Callistus, Bishop of Rome. *Corsica* was an important island in the crossing of the Mediterranean to Africa and seems early to have been Christianized. It was taken and retaken as the Vandals pushed northward into Rome (455). While there is difficulty in telling the Christian history of all these islands, it is quite certain that they were strongly Christian from the early period of the movement.

A Thousand Years of Struggle. This survey of the expansion of Christianity through the European territories makes it clear that it took the church a little more than a thousand years to bring about the evangelization of Europe and the Near East. Moreover, it cannot be forgotten that before the close of this period the Mohammedan movement had already brought a large part of the Near East and all the northern coast of Africa, as well as a part of Spain, under the domination of Islam.

Reform Movements. Even before the missionary expansion

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was completed it became evident that great need of reform was present. The monastic organizations have already been mentioned. They were a distinctly reform movement inside the church, but never seemed to be quite strong enough to complete the task. Certain more radical reform movements, such as the Waldensian, were forced out of the church and later sadly decimated by the Inquisition, which was approved by the Lateran Council in 1215, and encouraged by Gregory IX in 1231. Most important of these efforts at reform were those led by such men as John Wyclif in England, who though in constant danger was spared to die a natural death; by John Huss in Bohemia, who lost his life in a heroic endeavor to purify the church; and by Martin Luther in Germany. Luther in all probability would have followed Huss had not the German princes become strong enough by that time to hold back the hand both of the Pope and the emperor. His "Theses" (1517) awakened a tumult of discussion and gave rise to that which is now definitely known as the "Protestant" movement. It was not until after his death that the Peace of Augsburg (1555) brought the principle which established the right of each prince to determine whether his people should be Catholic or Lutheran.

Roman Catholic Expansion. While the Protestant Reformation was separating large groups of persons from allegiance to the older church, the Roman Catholic nations were rapidly making up for their losses in other areas. One of the most momentous single decades of history was that from 1490 to 1500. It includes the discovery of North America by Columbus and by Cabot, the discovery of Brazil by Cabral, and the journey by which Vasco da Gama rounded the Cape of Good Hope and made a Portuguese settlement on the western coast of India in 1496. These journeys opened up to the water-commerce of the Roman lands all of North and South America and the vast peninsula of India, as well as the territories of the Far East. Wherever the Catholic powers went in the East they sought not only to conquer and to trade but also to Christianize the people. From the Gulf of Mexico to Cape Horn in the West these lands

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were won for the Roman Catholic faith. To-day the twenty-one Latin-American states are dominantly of that religion.

The close of this period brings this narration to the beginnings of the first expansion of the Christianized west into the non-European regions. This will be considered in the next chapter.

CHRONOLOGY

- B.C. 4—Birth of Jesus
- A.D. 30—Pentecost
- 70—Fall of Jerusalem
- 175-200—The "Old Catholic" Status Achieved
- 250-260—The Decian Persecution
- 256-260—Persecution of Valerian—Effective in Spain
- 302ff.—The Persecution of Diocletian
- 306 (?)—Council of Elvira (Spain)
- 313—The Edict of Milan
- 314—Council of Arles
- 348-381—Ulphilas
- 392—The Edict of Theodosius
- 410—Alaric Invades Italy
- 414—Goths Invade Spain
- 430—Eastern Burgundians Converted
- 432—Saint Patrick (fl.); Ninian in Scotland
- 476—The Fall of the Western Empire
- 496—Conversion of Clovis
- 562 (3)—Columba Settles at Iona
- 573-615—Columbanus (d. 615)
- 597-604—Augustine at Canterbury
- 601 (7)—David in Wales
- 612-32—Mohammed
- 641—Eligius to Frisians (d. 659)
- 678—Wilfrid in Frisia
- 681 (9)—Wilfrid Preaches to S. Saxons
- 672-673 (8)—Wilibrord Preaches to S. Saxons
- 710—Moors in Spain
- 719—Boniface in Bavaria
- 755—Boniface (d) in Frisia
- 772-804—Charlemagne's Wars with Saxons
- 800—Charlemagne Crowned at Rome
- 814—Louis the Pious Succeeds Charlemagne

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- 796—Arno in Hungary
- (825) 826—Ansgar in Denmark
- 829-853—Ansgar in Denmark
- 829-853—Ansgar Visits Sweden
- 863—Bogoris of Bulgaria Baptized
- 949—First Magyar Christians in Hungary
- 938 (d. 928?)—Wenceslaus in Bohemia
- 955—Queen Olga of Kiev Visits Constantinople
- 972—Baptism of Danish King Harald and Army
- 982—Vladimir, Baptism of (992?)
- 991—Pagan Reaction Under Sweyn in Denmark
- 993-1024—Olaf First Christian King of Sweden
- 997-1038—King Stephen of Hungary
- 997—Martyrdom of Adalbert, Prussia
- 1000—Olaf Tryggvason—Forcible Conversion of Norway
- 1015-1030—Olaf Haraldsen (Norway) Compels Northern Subjects to be Baptized
- 1066—Martyrdom of Gottschalk
- 1096—Crusades Begin
- 1219—Forcible Conversion of Esthonians
- 1219—Francis of Assisi Visits Sultan
- 1235—Inquisition Introduced
- 1238-1283—Forcible Conversion of Prussia
- 1240—Conversion of Finland Completed
- 1384 (d)—Wyclif in England
- 1386—Conversion of Lithuania Completed
- 1415—John Huss (d.)
- 1492—Moors Driven from Granada
- 1517—Luther's Theses

PART II

SECTION III

ORIGINS AND AGENCIES OF THE PROTESTANT MISSIONARY ERA

INTRODUCTION: CONTEMPORARY MOVEMENTS

PROTESTANTISM received its enlargement as one feature of an awakened Europe. Among the elements of the leaven of this new age were the following:

Religious Struggles. The evolution of religious liberty involved not merely the conflict of opinion and armed struggle between Catholics and Protestants, but also between different groups of Protestants. The State Church, particularly in Britain, had its conflict not only to determine whether it should be Roman Catholic or independent of Rome but also the later struggle between the State Church and nonconformists. On the Continent one of these religious wars lasted thirty years and involved nearly all the nations (1618-1648).

Colonization. It was the beginning of much colonization. The Spanish were in Florida in 1520; the Huguenots in Brazil, 1555; the English settlement at Jamestown in 1607; at Plymouth in 1620; in Maryland in 1634; in Rhode Island in 1636; and in Pennsylvania in 1682. The traders going to the Far East set up at least merchant groups. These settlements were not only refuges for people who had been persecuted for their religion but also marked a rising tendency on the part of Europeans to extend both their political area and their trade. On the whole we may say that all were motivated in one or more of three ways: by the spirit of nationalism, of trade, or of religion. One special feature was that in almost every case they purposed, in theory at least, to effect the evangelization of the aborigines.

Thought-movements. This was also a period of intellectual awakening, particularly as the eighteenth century emerged; the

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rationalistic movement and the Kantian philosophy, the American Revolution and the French Revolution; and in religion, the evangelical revivals which gave new vigor to the free churches, strengthening the Low-Church Party in Britain and increasing the democratic tendency in church organization.

Trade Extension. It was also a time of expansion in commerce. Up to the defeat of the Spanish Armada, in 1588, the Roman Catholic nations dominated maritime commerce. With the victory over the Catholics the great trading companies of Protestant northern Europe were organized—the British East India Trading Company (1601) and the Dutch and Danish East India Trading Companies. These were to influence the development of civilization in the Orient during the centuries to follow. Last, but not least, was the discovery of the steam engine and the rapid economic development as a result of this new source of power.

In the midst of these centrifugal and animating forces the religious organizations could not but feel the urge to have a part. While so many features of the culture of Europe were being carried abroad it would have proved the futility of religion had it not also been stirred to carry to the new areas of trade and conquest that which it believed to be the very best single feature of European civilization.

Beginnings of the Modern Missions. The Protestant churches did not move rapidly toward the evangelization of the pagan world. Certain major causes functioned:

Doctrinal Hindrances. The apocalypticism which was carried along even from the days of the Jewish enthusiasts taught that the world would soon come to an end. As good a scholar as Luther believed that within a hundred years the contemporary age would close. Again, there was the belief that the call to "go into the world and preach the gospel to every creature," having been obeyed at Pentecost and the years immediately following, had now been carried out and needed no further attention. Then there were the Predestinarians, who seemed to be of the opinion that if God wished the nations of the world

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to have the Gospel, he could accomplish it without the assistance of the churches.

Hatred of the Turks. The only part of the pagan world with which the European Protestants were in any vital manner acquainted were the Moslem lands. The hatred and suspicion of the Crusades still ran in the blood of the European nations, and while the Protestants hoped the Moslems had heard the gospel, there was no eagerness on their part to carry it to them.

Theological Rivalry. The Protestants soon split up into various groups, and it was long before they came to sufficient mutual understanding either to relieve themselves from conflict or to give much opportunity for concerted action unless it should be against "the Papists." Gradually, however, there was an awakening to the responsibility which Protestant Christianity had to the wider world. It came along with and doubtless was influenced by the outward movement of Protestant trade and politics in the new colonies and was one feature of that movement.

The Pietists. Among the early European groups to become interested in the evangelization of the pagan world were the Pietists of Germany (1660ff.). The warmth of their religious life was such that they felt they must share it with others, and while they never were a numerous group, and never carried out vast religious enterprises, they seemed to have pollenized the Protestant thought of their times. The Moravian Hussites, who had been driven westward by persecution, were a Pietistic group. John Zinzendorf (d. 1760), their leader at Herrnhut, made journeys into Britain, and even to the American colonies. G. Warneck, in his *History of Protestant Missions*, states that the Pietists of Germany, while a small group themselves, gave impulse to the formation of no fewer than six great missionary societies in Germany.

Danish-Dutch. The Danish government sent out with its trading ships certain devoted missionaries who were not only to care for the spiritual needs of the seamen but were to be missionaries to the non-Christian world. The king, being influ-

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enced by his Pietist chaplain and not finding suitable candidates in Denmark, turned to the Germans. Some of the greatest of the early Protestant missionaries thus went out under Danish auspices. There should be mentioned at least the names of Ziegenbalg (1705), Pluetschau (1705), and Schwartz (1750). The Dutch East India Company also took religion to the Far East and began officially to convert the natives to their form of faith. The early missionary efforts of the Dutch State, while well intentioned, were of a character which secured large numbers of converts who had little depth or sincerity. The later endeavors of the Dutch missionaries have remedied this defect, but in the early years, when chaplains were paid so much per head for every person whom they baptized, and where the higher type of clergymen did not find the East Indian chaplaincies attractive, the whole process became formalized and even commercialized.

Roman Societies. The Roman Catholic Church had set up a definite form of organization for carrying the gospel to the non-Christian world. Perhaps the greatest of all missionary societies is that known as the Society of Jesus, or the Jesuits. It was organized by Ignatius Loyola, and was formally confirmed by the church in 1540. Its most illustrious early missionary was Francis Xavier, who did heroic work in the Portuguese settlements of India and in Japan. The official missionary society of this great church is called the Congregation of the Propaganda, and was established by Gregory XVI in 1622. The missionary endeavors of the Roman Catholic Church are governed by this organization.

Modern Protestant Societies. In contrast to the official Roman Catholic type, all the early Protestant societies were at first voluntary and nonofficial, and it was only after they had been organized and put into action that they became in a strict sense recognized church boards. The first fifty years of the nineteenth century showed that the tremendous contact which was being made by the European nations in every other aspect of their civilization included also the religious forces. While nearly all the modern Protestant Boards were organized about the begin-

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ning of the nineteenth century, one or two were organized earlier. The *Moravians* have already been named. They arrived in Germany in 1722, and from the first they have been an heroic and effective force. The *Society for the Propagation of the Gospel in Foreign Parts* became the official organ of the English Church in 1700, but it was not until 1799 that the Evangelical group in that church succeeded in securing recognition for the *Church Missionary Society*, which they had organized as an expression of their type of Christianity. The *London Missionary Society*, which included chiefly Congregationalists and a few other denominations, was organized in 1795. The *Baptist Missionary Society* came into being in 1792. The *Society for the Promotion of Christian Knowledge* was organized in the early eighteenth century. In America the oldest of the church boards is the *American Board of Commissioners for Foreign Missions*, which was organized in 1810. It was dominantly Congregationalist, but at first included Christians of several other groups who as yet did not have missionary boards. In 1812 the first five foreign missionaries were sent out, one of whom was Adoniram Judson. On the journey to Calcutta he fell into company with certain Baptists who converted him to their point of view, and he was immersed. This made it necessary that he be supported by the Baptists. In 1814 the *American Baptist Missionary Union* was organized. The *Presbyterian Board of Foreign Missions* was launched in 1837. Up to this date they had done their work in connection with the American Board but they now felt strong enough to organize for themselves. The Dutch Reformed Church in America followed the Presbyterian example, withdrawing from the American Board in 1855 and setting up their own society. The Methodist Episcopal Church organized its *Board of Missions* in 1819. Its first work was to send a missionary to the American Indians, and its first foreign missionary went to Africa in 1832. The Protestant Episcopal Church in the United States, after first contemplating co-operation with the *Christian Missionary Society of England*, decided to have its own board, and in 1820 organized the *Domestic and*

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Foreign Missionary Society of that church. Space will not permit the naming of more than these representative missionary beginnings, but every church of any consequence has now its own missionary society.

Women's Work. Each of the larger church boards came to have its own women's auxiliary. There was need for these plans for two reasons: First, because there were certain areas of work among women and children which the regular male missionaries of the boards were not reaching; and, second, because in the Protestant churches women constitute a substantial majority of the whole membership and they needed and desired this opportunity for self-expression in a movement which was assuming world-wide proportions.

Auxiliary Interdenominational Associations. The *Young Men's Christian Association* was organized first in Great Britain in 1844, and while it has never entered any mission field solely on its own initiative, it has been one of the great auxiliaries of the churches. Its sister society, the *Young Women's Christian Association*, was established in Canada and the United States in 1851, and its world organization was set up in 1894.

The Bible Societies have been great cultural agencies, as well as pioneers in religious work. In the development of new languages and in the provision of a printed literature in many tongues in which hitherto nothing had been written, these societies have achieved a monumental result. Chief among them are the *British and Foreign Bible Society*, established in 1804; the *National Bible Society of Scotland*, established by a union of smaller societies in 1861; and *The American Bible Society*, established in 1816. Through the agencies of these institutions, the Bible has continued to be the most popular of all books published in any or all languages. The total number of languages and dialects in which part or all of the Bible has been published thus far is not fewer than eight hundred.

Student Volunteer Movement. By the later eighties the missionary movement had assumed such proportions that there was a dearth of suitable candidates. To meet this need there sprang

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up, first in America and almost simultaneously in Great Britain and on the Continent, what was known as the *Student Volunteer Movement for Foreign Missions*. The society advanced its work through a quadrennial convention of college students. Beginning with a somewhat smaller number in 1892 at Detroit, the conventions attained at their peak an attendance of as many as five thousand men and women from almost every American college and university.

Two things were sought: first, that the American student generation should be intelligently aroused through study to the task of world evangelization; and, second, that an adequate number of leaders from student groups should be secured to meet the needs of all the boards. In Great Britain the Student Volunteer Movement was soon integrated with the Student Christian Movement. In America it has run an independent existence, although it has been closely associated in its secretarial staff and sympathies with the student Y. M. and Y. W. C. A.

With the present increase of capable national workers in various mission lands and the shrinkage of financial resources in the home lands, the call is less insistent in regard to the number of missionary candidates, but more insistent in regard to their special qualifications.

Missionary Education. As an auxiliary there has developed in America the *Missionary Education Movement*, which has been influential in furthering the vast network of summer conferences and special institutes now such a well-known feature of American church life. This movement has also produced for all the churches timely and adequate missionary study courses, first for student groups and later for church schools and other study classes. The Missionary Education Movement continues to be the chief resource for down-to-date textbooks for missionary study. Their publications are sent forth by the Friendship Press, of New York City.

The newest auxiliaries of the Foreign Missionary Movement are the great union conferences, councils, and committees, under the leadership of Dr. John R. Mott. An International Mission-

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ary Council has been set up, involving the work of Protestant missionaries in all lands. As constituent members of this organization there are National Christian Councils in not fewer than twenty-six countries of the world, with eleven additional conferences and councils in Africa and Madagascar. These councils provide a clearing place for the experiences of the boards of the various countries, and help to present a united approach to the missionary task. According to the latest available statistics there are 380 Protestant missionary boards and societies ministering to 8,500,000 Christians who are in the churches represented by them, having a foreign-missionary personnel of about 30,000 and spending an annual budget of about \$70,000,000.

Agencies of Co-operation. It would seem that there are altogether too many societies, but this is possibly inevitable so long as there are so many denominations. Each church has need of its own organization of missionary self-expression. The movement toward union and co-operation is at present the promising antidote against excessive denominationalism. Through the international and national conferences mentioned above, the unity of the whole task has been kept before the various churches, even recovering equilibrium after the frightful storms of the World War period.

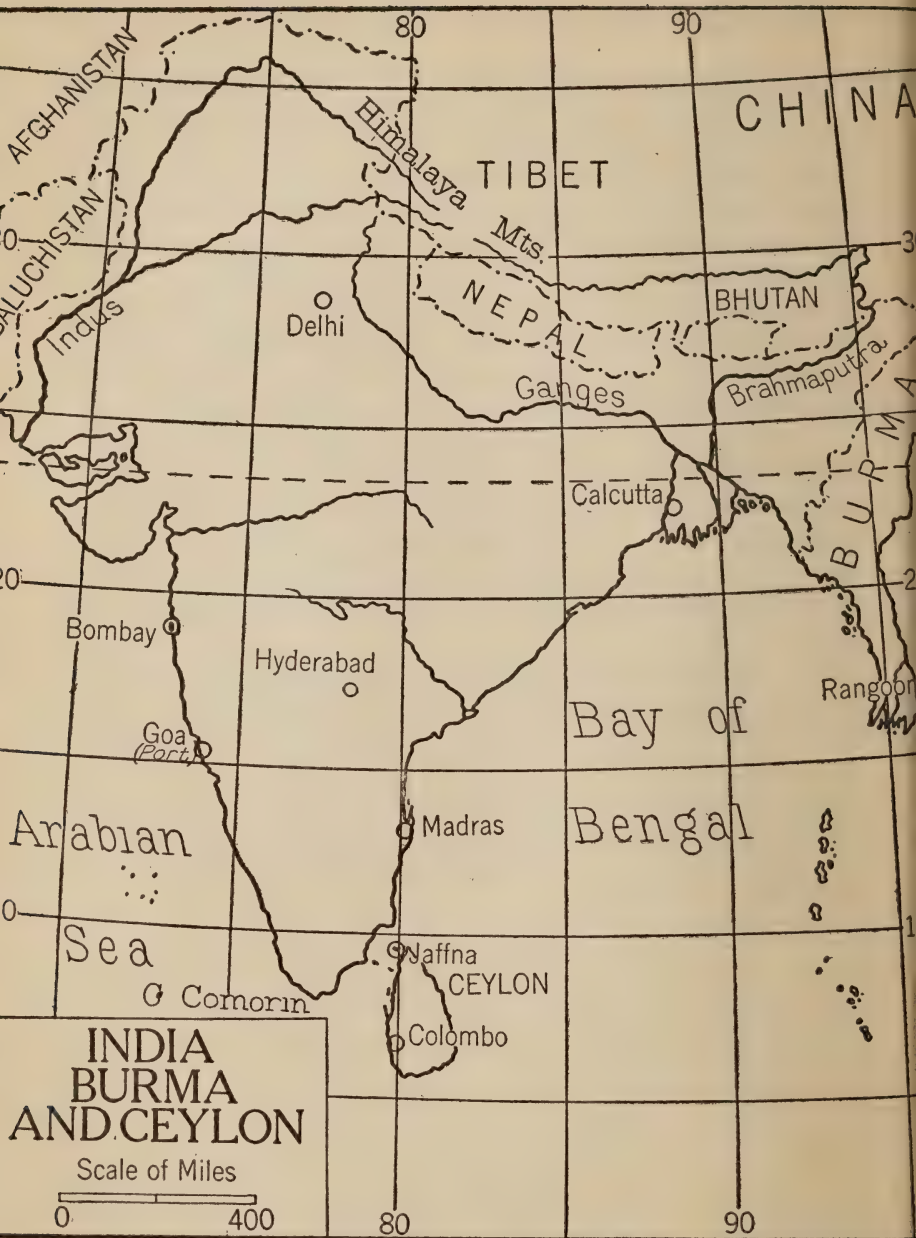
The chief areas of united action have been evangelization, medical work, Christian education, Christian literature, plans for the preparation of missionaries, missionary education of the home churches, and, finally, a study of the relation of the missionary movement to public, social and economic questions. International conferences have been held at New York City, 1900, and Edinburgh, 1910. The international conference held at Jerusalem at Easter, 1928, marked an epoch in the history of missions. The postwar influences on the one hand, and the growing spread of independence in the national churches on the other, made necessary a complete restudy of the message, the motive, the objective, and the techniques of foreign-missionary work. The report of this great conference, published simultaneously on both sides of the Atlantic, made a very able begin-

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ning of such a restudy, and has been a potent aid to union in that it has given a common ground for answering the great questions which were there raised.

The Laymen's Foreign Missions Inquiry. A further and later united study was the Laymen's Foreign Missions Inquiry, 1932. It sought to discover, after a century of activity, the quality of the work done in all departments and to suggest changes necessary for the worthy continuance of the Christian World Mission. Although this survey was limited to the work of seven American denominations, and to their work only in three countries—China, Japan and India-Burma—its published report was prefaced with a discussion of the philosophical basis and principles of the World Christian Mission, and was concluded by a series of ten important recommendations which could easily affect the whole missionary enterprise—indeed, was intended to do so. Hence it aroused an enormous volume of discussion and very greatly speeded up the “rethinking of missions” which was already in process.

This whole missionary movement is an interesting development in the life of the world. Just as the warmth of the tropics is carried by the Gulf Stream which flows out from the south to the north, so the idealism and moral earnestness of the Christian groups have been a part of the penetration of cultures in the projection of the civilization of Europe upon the nonwhite areas. Among the important world-movements, none is more significant than this.



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SECTION IV

SOUTHERN ASIA

INDIA

The Land. From the continent of Asia three great peninsulas are thrust out to the south. The one facing eastward is the Malay Peninsula; the one to the west, the land of Arabia; and in the center is India, standing out like an inverted letter "A," with its feet braced against the Himalaya Mountains, the loftiest in the world, and with its tip washed by the tropical waters of the Indian Ocean. Across the peninsula, where the stroke of the letter would be, run the Vindhya Mountains. South of these mountains and on either side of the peninsula are the Eastern and Western Ghats. Inclosed within these three mountain ranges is the elevated plateau usually called the Deccan. To the north, running out at the west, is the Indus River, and at the east is the Ganges. The tributaries of these two great rivers have their rise in the perpetual snows of the Himalaya range. They are used for purposes of irrigation on the great plains of India, and because of their service to the land and the people are regarded in Hindu tradition as sacred. Along the coast on both sides stretches the usual low and narrow plain; because of the latitude, always hot, and due to the proximity of the ocean, always moist and steamy.

In these river valleys and along the coastal plain are the most dense populations of India. The total number of inhabitants, as given by the census of 1931, is three hundred and fifty-two millions. This includes Burma, which is attached to India for administrative purposes.

The Native States. Scattered throughout the peninsula of India are many "Native States," numbering, according to an official report, 562; other authorities give as high as 700. These states differ widely in size, population, and significance. The

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largest, which is Hyderabad State, has an area greater than England, Scotland, and Wales, and a population of above 14,000,000. From this very large state the sizes lessen until some of the smallest ones resemble a single township ruled by a hereditary landlord. About one third of the population and forty per cent of the area of India are in these states. Theoretically, they are independent of the British crown; and actually, they are quite autonomous so long as they maintain a stable government. Their autonomy, however, is limited by the fact that all foreign relations or dealings with other native states are conducted through the British government.

The People. Racially the people of India may roughly be classified into the Aryan and non-Aryan; the non-Aryan being the early or aboriginal races. It is thought that the Aryans, pushing down from their early home in Central Asia, shoved the aborigines ahead of them, and as successive waves of Aryans came in, each new immigration marked a further appropriation of the territory of the peninsula. Such of the aborigines as stayed on the plains became the servants of the Aryans and in time the races were fused. Such as fled to the mountains and fastnesses were by their isolation kept pure in their racial inheritances, and they to-day constitute the Dravidians of South India, the Bhils of Central India, and the Santalis of Bengal. Quite a large admixture of Arab and Mongol stock was brought in by the Mohammedan conquerors. Many of the European soldiers, tradesmen, and rulers who came later, found wives among the Indian people and there grew up two other distinct communities—the pure European and the Eurasian or “Domiciled Community.”

Language. India has never been a homogeneous land. The Linguistic Survey of India gives a list of one hundred and seventy-nine distinct languages and five hundred and forty-four dialects which are in use. Each language represents a slightly different culture and local history. On all the railways, in every telegraph station and in the post offices of India English is the *lingua Franca*.

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History. The history of India in its beginnings is lost in the maze of tradition. It is thought that the Aryan groups came into India as early as 2500 B. C., and there was developed an indigenous civilization and culture which was not seriously interrupted save by civil strife until the time of the Mohammedan invasion in 1001 A. D. The Mohammedans were strong until the beginning of the eighteenth century; Mohammedanism reaching its high power in Aurungzebe, who died in 1707. Following him, the empire rapidly deteriorated. India was invaded by the Persians. Viceroys of the Great Moghul were forming independent states, and Hindu princes and Mohammedan adventurers were carving out states as they were able. In the meantime, the European traders were at work, beginning in 1594 with the visit of Vasco da Gama to Goa. The British East India Company was on the field in 1602. The Dutch, the Danes, the French, all followed. The next epoch in the history of India is the struggle between the French and their supporters against the English tradesmen and their army. The Battle of Plassey, one of the decisive battles of history, determined that British power should be dominant among the people of this empire, constituting about one fifth of the world's population. It was fought June 23, 1757.

British East India Company's Rule. The period of the rule of the British East India Trading Company was from 1757 until 1857—an even century. At the latter date disaffection among the Sepoys (native soldiers) of the army came to a head in what is known as the Sepoy Mutiny, which was an attempt to expel all the British from India. This rebellion was terrific in its ferocity and resulted in a great loss of life and much of treasure. It began in the summer of 1857 and was not put down completely until in 1859. This experience so aroused the British people that they insisted upon the forfeiture of the charter of the Trading Company. The British Parliament formally took over the authority of the government. A secretary of state for India was appointed. Subject to his authority was the governor-general, or viceroy, who was the executive officer in India. In 1886

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the area of Burma was formally annexed to India for administrative purposes, its ruler having been defeated in war the previous year.

India and the Empire. During the South-African War the Indian princes gave help to the crown. In the World War no less than one million Indians went abroad into the great conflict. A war loan of five hundred millions was raised. Excepting the British Isles, India did more for the support of the Allied cause than all the other parts of the empire taken together.

Benefits of British Rule. It might be well to speak here of the work of the British government in India. For seventy-five years there has been a reign of peace and order such as India never knew before. Domestic tranquillity has been maintained and no enemy has successfully crossed the border. Forty-two thousand miles of railways have been constructed, thirty million acres of land have been irrigated (also ten million privately opened), a national educational system has been established, departments of public health and public works have been set in order, large sums of foreign capital, chiefly British, have been invested in railways, coal mines, cotton mills, jute mills, and steel production. Foreign business houses and banks have been established throughout India. The markets of the world have been opened to the products of India and she has been able to buy on credit everywhere.

The Rise of Nationalism. The government has been a despotism, but it was designed to be a benevolent despotism. The plan adopted by the Department of Education, whereby all public and "aided" education, beginning with the high school, is taught with the English language as the medium of instruction, early brought the people into cultural contact with the liberal thought and political movements of Europe.

But no matter how excellent the rule of a foreign land may be, no rule, which is a foreign rule, is satisfactory. There has gradually grown up a request for a larger share in the government, a request which has been heightened in our own day to a demand on the part of some for complete independence. The

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leader of this movement in recent years has been Mr. M. K. Gandhi, who was so successful in securing a good settlement of the Indian troubles in South Africa.

Reasons for Dissatisfaction. The people of India feel that too much of the wealth of the land is carried away by reason of foreign investments; that a large part of the revenues which should be used for education in a land where more than ninety per cent of the population is still illiterate, is used in the maintenance of an army whose presence suggests oppression. While in theory the highest offices of the Indian government have been opened to Indian people, the fact is that until very recently they have been held for British occupancy; and while India is largely governed by people of her own race, these are in turn directed by the foreigner. It is felt also that a certain attitude of racial superiority characterizes the British ruling class, and this is a continual irritant to the Indian subject.

The Montagu-Chelmsford Reforms and Their Outcome. Following the promise of progressive responsible self-government, made during the World War, a moderate grant of self-government was given in the "reforms" which were set up by Secretary of State for India Montagu, and the viceroy, Earl Chelmsford, in 1920. By this plan, certain areas of government were "transferred" to Indian Provincial Legislatures whose membership was almost wholly chosen by Indian electors. The Indians clearly had control of the bicameral national legislative body set up. The two features of these reforms which made them unsatisfactory from the beginning were, first, that matters of self-defense and the question of the budget were both "reserved," and second, the possibility of setting aside the whole or any part of the scheme by the viceroy in case of emergency. These "reforms" were for a decade only, and presumably were to be followed by a larger grant of power. The Simon Commission, so called from the name of its chairman, was appointed at the end of ten years to arrange the new form of government. Inasmuch as this commission had no representative either of the Indian nation or of the British administrators in India, its ability to secure a follow-

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ing was less than creditable. After a prolonged period of "non-co-operation," in which Gandhi threatened to lead the people of India into general civil disobedience, and the arrest of more than sixty thousand volunteers from among his followers, a Round Table, made up of representatives from the British Isles, met in London during the autumn and early winter of 1930 and 1931. The Round Table has completed its work. Continuation committees are continuing the work of preparing a constitution for a new dominion. An impasse has been reached between the government and the leaders of the independent movement. Possibly twenty thousand imprisonments for political offenses have taken place. Yet the government steadfastly holds to its announced purpose to give a constitution. Even if given, will it be acceptable? The premier has promised full dominion status, subject to the approval of Parliament and the ability of the people of India to work out a federation which will be sufficiently inclusive and wisely enough planned to satisfy all the various constituent groups.

Religions. The cultural situation in India merits acquaintance. First of all, there are the religions of India, and India is of all lands most profoundly religious. The chief communities are the Hindus, numbering about 220,000,000; the Mohammedans, numbering about 70,000,000; the Buddhists (chiefly in Burma), numbering about 12,000,000; the Christians, numbering 6,296,763 (1931), and smaller groups such as the Sikhs, Parsees, Jains and the Jews. There are few persons in India who are not identified with some one of these great religions.

A Varied Culture and Charm. There is a large and varied culture in India: its architecture, displaying a great wealth of tombs, mosques, and temples; its handicrafts, showing the rarest examples of weaving, painting, embroidery, carving, working in brass and precious metals; the great literary heritage stored up chiefly in the old classical languages of India such as Sanskrit, Pali, and Prakrit, and in the case of the Moslem culture, Persian and Arabian texts. A modern literature is being produced, and Indian music is of a type all its own. The charm of the land,

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ranging from the perpetual winter of the Himalayas on the north to the tropical coastal plains of the south, giving a fauna and flora which include most of the species of earth, is in itself a means of culture to the Indian spirit.

Liabilities Also. Along with the assets there should be mentioned some of the liabilities of India. As yet the problem of disease is far from being under control. (The average life is but twenty-four years. The death rate is extremely high; that for infants in the great cities running as high as five hundred per thousand at certain times. Great pestilences, such as cholera and the bubonic plague, are endemic. Deaths from malaria and unclassified fevers are about four millions annually. Hookworm is thought to affect as many as seventy-five per cent in some areas. Smallpox exists in its most virulent form. Fever and dysentery are very common. Bad sanitation and early marriage seem to predispose toward tuberculosis. Probably the chief health asset is the heat of the summer, which is extreme during certain months of the year, and is an effective germicide. Facilities for medical care, while organized and extensive, are not yet adequate to its whole task.

Poverty. A second handicap is poverty. Wages are low, not merely in their cash value, but conceived in terms of what they will purchase. Hunger is prevalent among the people of India. In multitudes of families the struggle is not for competency, but for actual existence.

Debt. Kindred to poverty is debt. The social customs of India, particularly their marriage customs and the habits of religious pilgrimages, entail the expenditure of large sums of money. Frequently this is borrowed, and among the greedy money sharks of the world none are more rapacious than the bankers of India. For private loans, the rate of interest is seldom less than twenty-four per cent, and occasionally it runs to seventy-five per cent per annum.

Wasteful Agriculture. Another handicap is that of crude and wasteful agricultural methods. When it is remembered that over two thirds of India's population are engaged in agriculture,

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such items as old, wooden plows, open threshing floors where the grain is trodden out, the lack of method in the selection of seed, the lack of care in the breeding of animals and fowls, the lack of means to buy fertilizer, and the high rents charged by landlords, combine to make the Indian agriculturist among the most unhappy of the world's farmers.

Ignorance. The lack of education is also a great handicap. Certainly, not more than ten in one hundred can read and write. It is estimated that not more than one woman in two hundred is literate. The poverty of the people, the restrictions of caste, the inertia of uneducated parents, the expenditure of so large a share of the budget for the army all slow down the work of education.

Nonsocial Religious Features. There are certain nonsocial aspects of the prevailing religions which should be mentioned. The devotees of these religions insist that these aspects are not an integral part of their great systems, nevertheless, they do seem to sanction the caste system, which with its restrictions regarding intermarriage, interdining, and social fellowship, promotes class division, conceit, and hatred. The fact that Gandhi is facing the sacrifice of his eventful life, as he comes to grips with the problem of "untouchability," shows how deeply the caste feeling is ingrained. The ideal for womanhood as conceived in Hinduism and Mohammedanism has been one of distinct subordination. While the civil laws forbid the marriage of young children, they are frequently violated, and although there are many exceptions, and several "widow-remarriage associations," the vast majority of Hindu widows are withheld from remarriage by the tradition of their group. The Moslem law of easy divorce and concubinage degrades the home life. Among the lower classes, where the women work in huge gangs on public and building projects, there is a tendency to resort to and maintain the lowest level of unchastity, and the consequent debasing of the family life. The aspect of Hinduism which tends to withdraw its saints from active participation in life, seems to be a major mistake. The element of fear which runs throughout the popular religions

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taught, is in itself a means of lowering the capacity of the devotee.

Industrialism. Modern industrialism threatens to damage greatly the Indian people. It came with its highly specialized departments and perfected machinery, able to use the labor of unskilled persons—women and children. It offered a higher cash wage than could be earned on the farms, and vast multitudes rushed into the mills which were built in part by foreign capital, and in many cases by the capital of Indian investors. The living conditions about factories are often very bad. Even in Bombay, where the municipality has erected modern tenements and certain Christians have undertaken supervision of some of the groups, it is thought that a single room is adequate for a whole family, and in many cases, such rooms have two and three families who work, sleep, and eat within its limited quarters. Thus far labor organizations have not been very effective, but they are making a beginning, and it is hoped that they may set up a defense mechanism against the evils which accompany industrial organization where proper safeguards are not provided by the government.

Reforms—Brahmo Samaj. Certain great reforms are contending for the improvement of India. The most influential of these will be mentioned. Oldest among them is the Brahmo Samaj, the most thoroughgoing and ethical reform movement in India. It was established by Ram Mohun Roy in 1830. This pioneer, working with the government, powerfully helped to abolish Sati, that is, the burning of the widow upon the funeral pyre of her husband. The law achieving this result was passed in 1829. The Brahmo Samaj has never been a large group, but it has been characterized by leaders of brilliance and power, is forward-looking, and is assimilative of cultures other than those of Hindu tradition.

Arya Samaj. Very different in type is the great Arya Samaj, founded by Swami Dyanand in 1875. This might be called an organ of Renascence. It is in a sense provoked by, and yet constitutes a reaction to, Western learning and culture. The

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position taken by these reformers is that in the ancient Vedas of the Hindu religion there are ideals of reform quite adequate to change any of the unworthy practices appearing in present-day Hindu society. Their love for the old ideals makes them hostile to newer things, even to the British government, and of course, to the introduction of the Christian religion. While they have been most bitter toward the work of the Christian missionaries, they have advocated most of the reforms which the Christian groups demand, such as more careful marriage laws, the remarriage of the virgin widows, the education of both men and women, the organization of social service ministries, such as widows' homes, famine relief plans, and orphanages. In theory, at least, they have undertaken reforms against the abuses of caste. This organization is perhaps the strongest of the reform movements in India and has achieved very much.

Social Congress. There is a National Social Congress for all India which meets annually at Christmas time. This embraces some of the most progressive elements of Hindu society, and stands for social ideals which are not second to those advocated by the best organizations of their kind anywhere. At the close of their conference the members usually dine together, irrespective of race, caste, or religion. The Social Congress has taken a clear-cut stand for the prohibition of the liquor traffic, for a pure life for men in public as well as private, and the removal of caste restrictions in travel.

Servants of India. The Servants of India Society was founded by G. K. Gokhale, one of India's foremost statesmen, in 1905. It is in particular a society aimed to train young men to give themselves to unselfish service for their country. Five years' training is required. A stipend, which provides a bare living, is granted to those who go out, and the candidate takes this vow: "The country shall always be first in my thoughts. I will give to her service the best that is in me. In serving my country, I will seek no personal advancement. I will receive all Indians as brothers. I will work for the advancement of all without distinction. I will devote no part of my energy to earning money

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for myself. I will lead a pure personal life.”¹ Surely, this is a noble ideal for a political work.

Tagore. The school of Rabindranath Tagore at Bolpur should be mentioned. He proposes to develop this into an international university. At the present time there are three departments: the high school, the course in agriculture, and a section called the “International University.” It is the hope of this distinguished Indian poet that he may gather boys from all the world into this school. Already there have been representatives from India, Russia, Switzerland, Germany, Czechoslovakia, the United States, and from among the Jewish people, either in the student body or on the faculty. Associated with Doctor Tagore is C. F. Andrews, formerly an English clergyman, and the Rev. Boyd Tucker, an American missionary. The fundamental idea is that education shall be imparted not in opposition to human nature, but in harmony with its highest expression. The key words of the school are “freedom” and “harmony.” There is a large measure of self-government. There is tolerance in matters religious. The boys are taught to understand and to respect all the great religious attitudes. This school is typical of the sort of syncretism which so delights the heart of religiously inclined Indians of the intellectual type.

Women's Reforms. There are numerous reform movements among the women, and organizations of many kinds for the social and political betterment of the motherland. Some of the objectives sought are the education of women; the political enfranchisement of women; the abolition of polygamy and prostitution; the remarriage of widows; the advancement of the age of marriage both for men and women; the abolition of untouchability and the complete prohibition of the traffic in intoxicants and opium.

CHRISTIANITY IN INDIA

Early Traditions. The Christian movement began probably

¹*Building With India*, by Daniel J. Fleming. Reprinted by permission of Missionary Education Movement, New York.

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in the apostolic period. There is a tradition that Christianity was established in India by the apostle Thomas himself, but until relatively recent times this tradition was thought to be of little value. The Apocryphal *Acts of Thomas* tells of the apostle going to India and of his having dealings with a person by the name of Gondophares. Inasmuch as this name did not appear in Indian history, it was thought to be quite fully apocryphal, but recent archæological discoveries have unearthed the name and identified it with a ruler in northwest India, so there is at least a possibility that the apostle followed the path taken by Alexander the Great three hundred years before and arrived in India. The early Christian literature tells of the visit of Pantænus, the founder of the Alexandrian School, to India, and of his having given up the leadership of the school to Clement when he took this journey. That the journey was taken seems undoubted, but inasmuch as what is now called Eastern Arabia or Persia was also then known as India, we are not certain that he arrived in the Peninsula.

The Syrian Christians. The first certain date for Christianity in India is 343, when certain Christians, probably from that group which owned Edessa as its headquarters, being driven out by Persian persecution, went to South India and set up a community in Malabar. To this group were added other Syrian Christians, and they have maintained their community from that time until now. At present they are known as "Syrian Christians." It is thought that some of the Nestorians, who were crowded out of the empire in the fifth century, also came to India and strengthened the communities already established. The Roman Catholic missions were early on the field. They may have grown out of the contacts of the Portuguese traders with the people of India. But before the Portuguese sailors reached India, John of Monte Corvino, who was a Roman Catholic pioneer to China, and who spent thirteen months in India (1292-1293) as he was on his way to China, reported that he saw the Church of the apostle Saint Thomas and baptized some one hundred persons in India. In 1599 Portuguese Roman

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Catholics succeeded in forcing the Syrian Christians to obedience to the See of Rome, but when Portuguese influence began to wane, a large part broke away and their descendants are now the Syrian churches of which we have spoken.

Roman Catholics. Roman Catholic missions began in earnest with the coming of Vasco da Gama after he had rounded the Cape of Good Hope in 1498. In 1500 an expedition under Cabral brought several monks for missionary service. By 1543 Goa was constituted a bishopric, and in 1557, an archbishopric. In 1542 the work was visited by that greatest of Roman Catholic missionaries, Francis Xavier. He greatly strengthened the work of the mission, urging the king of Portugal to force the government, by fear of royal disfavor, to gain adherents for Christianity. Xavier passed from India to Japan. By 1557 there were said to be three hundred thousand Roman Catholic Christians in India. Thus, the Roman Catholic missions have now had a period of about four hundred years. Their progress has been at times slow. At the present they constitute about two fifths of the Christian community.

Protestant missions were begun by the chaplains sent out by the East India Trading Company. From 1667 to 1700 no fewer than eighteen chaplains were provided by the Company, the first one being in Madras. The first Indian Protestant Christian was a lad who had been taken to Britain for instruction by the Company and who was baptized on December 22, 1616. The Danish government was the first group who officially took responsibility and sent missionaries to the natives of India. They had difficulty in finding Danes who were sufficiently qualified and willing to go, so they applied to the German Pietists and secured Ziegenbalg and Pluetschau, whom we have mentioned before. These were sent out from Copenhagen in 1705. The third person of this group, the most distinguished of all, Schwartz, although going out under the patronage of Denmark, was also a German. Later he came to be an employee of the British East India Trading Company, and still later a prime minister of the Rajah of Travancore. His services to the East India Trading

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Company were such that they erected a monument to him in Madras in 1798.

Heber and Carey. Among the pioneers of British missions were Carey, Heber, Martyn and Duff. Carey was a Baptist, Heber and Martyn belonged to the Church of England, and Duff was sent out by the Established Church of Scotland. Carey was instrumental in organizing the Baptist Missionary Society in Great Britain and was its first foreign missionary. He was a man of unusual versatility, working as a preacher, a teacher, a publisher, superintendent of an indigo plantation, and in other ways which would help in maintaining his mission. Possibly his two greatest achievements were the translation of the Bible, in whole or in part, into not less than twenty-four of the languages and dialects of India, and the establishment at Serampore of the school which is still in existence, one of the few nongovernment foundations in India authorized to grant academic degrees.

Duff was pre-eminently an educator. It was he, more than anyone else, who secured the passage of the law that all education carried on under the patronage of the Company, if of high-school or college grade, should be on the basis of the English language. Duff came to India in 1830, and the education of India has been English from the high school up since his time.

The first American missionaries who attempted to enter India were appointed by the American Board of Commissioners of Foreign Missions. Their appointment was in 1812, but because of the war which was on, they were compelled to wait until matters were quieter, so the actual beginning of the work of American missionaries in India was in 1813. A station was opened in Ceylon, at Jaffna, in 1816. The Presbyterians entered in 1836; the Methodists in 1856. The work at first was largely evangelistic, as the medical and educational aspects had not yet made their appeal to the American Boards.

Up to the time of the Indian Mutiny (1857 to 1859), the missionaries were dependent upon the kindness of the Company for the privilege of working in India. Permission was not

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always cheerfully granted, as the missionaries protested certain grave abuses and this made them exceedingly unpopular with some of the Company officials. There was a tendency completely to shut out the missionary from residence, and it was not until under the leadership of Wilberforce that the British government passed a bill renewing the charter of the East India Company conditioned upon approving the work of the missionaries. The Company was forced to yield this point in 1813, although in practice the missionaries were reluctantly admitted. It should be said, however, that many in the Company's service welcomed the missionaries and helped to make their work possible.

The Mutiny and Missions. The Mutiny resulted in the destruction of nearly all of the mission stations in North India. Although the Indian Christians were few in number, they were loyal to the British, and the result of the Mutiny was to establish a lasting friendship and spirit of co-operation between the government of India and the missionary agencies. After the government had been taken over by the crown in 1858, society was more stable and the modern missionary era in India really began.

Present Status. The Roman Catholic work was begun in strength by the Portuguese and is now carried on in India by missionaries from several European countries. British churches have given lavishly both of men and money, and have established in India perhaps the best missionary work of all history. American missions have been almost wholly of the Protestant type, and have been particularly successful. More than half the Protestant Christian community is in missions of American origin. The fact that America had no political interests in India, and that she herself had achieved independence of Great Britain, has helped to make the Indian people friendly to the Americans, especially during the nationalistic ferment. Above ninety per cent of the Indian Christians are from the depressed classes, who have been particularly accessible to missionary effort. The church of six millions, including both Protestants and Roman Catholics, has now come to a strong consciousness of its

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place in Indian life. It is undoubtedly in sympathy with the present movement to secure at least dominion status, and through its leaders has declared itself willing to trust the electorate to treat the Christian community justly, even though they constitute such a small minority. The stigma of "foreigner" is rapidly being removed and the Indian church is becoming indigenized.

The missionary movement, in addition to the churches which have been established, has helped tremendously in all the attempts at economic amelioration in India. In the matter of the alleviation of poverty, in the promotion of better agriculture, in the development of hand-weaving, in the promotion of scientific fruit-raising, in the introduction of modern farm implements and the improving of farm stock, the missionary has helped.

Of especial importance has been the care for health. There are over five hundred hospitals and dispensaries caring for more than two million patients each year.

The Christians have taken a generous part in the various social movements. Many of them are carried on by indigenous and often non-Christian leadership. In every case they can count upon the sympathy and support of the Christians, who have in many cases been the pioneers in these reforms. They have opposed Sati, the seclusion of women, child-marriage, the sentiment opposed to the remarriage of widows, the traffic in strong drink, and other evils which are now being combated by the social forces of India.

The Christian leaders have established schools from the university grade down to the humblest primary village school. In this they have been generously aided by government grants. Much of the Christian educational work has been directed by skilled leaders and occasionally they have pioneered in projects which a conservative government hesitated to undertake, but was willing to encourage. Many of the schools are of a humble character and recent studies have shown that they need much if they are to become of good quality.

In the production of a literature in the many vernaculars of

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India, Christianity has had a large part. For some of these languages it has developed an alphabet and a literature from the beginning. In most cases, however, it has taken the splendid materials lying at hand and has made use of resources largely indigenous. Particularly good is the work that has been done in translating, thus making known to the world those vast riches locked up in the Indian ancient languages, and therefore inaccessible to the majority of European scholars.

The rapid growth of the Christian movement in recent years, especially among the outcastes, where most of the Christians had their ancestry, makes one of two things necessary: either very great re-enforcement, or else that the drive for numbers shall be set aside for the development of a community which, small in size, may be more vigorous and genuine in tone. The proper care of the Christian community has been the subject of careful studies in recent years. The various denominations concerned have resurveyed their work and their policies. Several thorough-going interdenominational studies have been made. Among the "commissions" which have studied the various aspects of the whole problem may be mentioned the "Lindsay Commission" on Higher Education in India, the Agricultural Survey carried through with very effective results by K. L. Butterfield and his helpers, the study of the Mass Movement, headed by J. W. Pickett, and the Laymen's Missionary Inquiry which represented the work of five American Boards. It is especially advantageous that these careful studies have been made just at this period, when Indian Nationalism is rapidly arousing ambitions for more complete control of their own churches, and when the economic crisis is causing such very great stringency in the matter of support from abroad. It is hoped that they will point the way to a better day in the whole Christian movement.

One aspect of Indian Christian life needs to be mentioned in closing this section. Indian Christianity is fast developing a desire for a more fully united and Indian church. One feature of this movement is the United Church of South India. This was begun in a union of the Presbyterian and Reformed churches

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of South India, and has enlarged its group by adding the Congregational churches. For several years they have been negotiating to complete a union which if achieved will be the most remarkable of modern union efforts. This new proposal includes in the list of affiliating bodies not only Wesleyans and Lutherans of the Basel Mission type, but also the Anglican group, which, now having been independently organized, is called the Church of India and Ceylon. It would seem that if the Indian churches could be left free from the influences which solicitous mother churches exert, this union would soon be an accomplished fact. A possibility of further union would be with the more progressive wing of the ancient Syrian Church.

There is also an attempt at union in North India, known as the United Church of Northern India. This has already made progress among Presbyterian and Reformed groups, and is now negotiating with Methodists, Baptists, Anglicans, and Friends.

The National Christian Council of India has been a very effective co-ordinating agency, and has done much to promote solidarity among the Christians.

While the matter of complete union moves leisurely, there have been distinct gains in self-government. The political struggle made it imperative that the Anglican churches should be independent. It would have been difficult for a church which is the state religion of Great Britain to maintain the patronage of India. So that group was organized independent of the English Church. The various denominations now looking toward unionizing in large measure control their own affairs. Both Anglicans and American Methodists have made a beginning of electing their bishops from among the Indian Christians, and will doubtless enlarge this trend.

The question of the new constitution and its relation to Christians is giving occasion for study. The Christians have expressed the desire that they be left in the general electorate, and not given communal representation. They believe that when it comes to politics they can best serve India as a part of its people, without religious distinctions. The attitude which a

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government dominantly Hindu and Moslem will take toward a Christian community, particularly toward the work of missionary propaganda, is also being discussed. Indian Christians generally believe that the new constitution, if and when accomplished, will not be unfair in its dealings with any religious community.

BURMA

History. Burma is a province of British India. Although there has been a strong movement for separation, it has not yet succeeded, and seems now to be waning. It came to Britain as the result of two wars, one in 1824-26 and the other in 1852. The foolishness of the Burmese king was in part to blame, as he was confident that he could not only defeat the British, but probably overrun Assam and capture the great city of Calcutta. The cupidity of the British was quite equal to the stupidity of the Burmans, and after the War of 1852, in which the British were successful, continued irritation ended in annexation formally completed in 1886. This addition to British territory was in part motivated by a desire to create an effective "bumper" against the French, who had taken Indo-China.

The Land and the People. Burma is shaped like a great closed fist with an extended forefinger running down to form the Malay Peninsula. It is one of the richest provinces of all India. The whole country is usually divided into three sections known as Upper and Lower Burma, and the Shan Hills. The population (1930) is 13,212,192. They who may be classified as the Burmese proper constitute about two thirds of the population. There are more primitive groups, many of them hill tribes, chiefly Karens, Shans, and Chins, and large numbers from India and from China. The language of the larger two thirds is called Burmese. The other peoples have their various dialects. The chief products of Burma are rice and timber. Lower Burma is one great paddy-field. The hills and river courses have forests of teak and other valuable timbers which have almost inestimable value.

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Government. Burma is attached to India for administrative purposes. In 1923, under the "Government of India Act," it was designated a "province." Its chief officer is a governor, who is appointed. He is assisted by a unicameral legislature whose members are elected.

Religions. In religion, the people are chiefly Buddhist. The words "Burmese" and "Buddhist" have come almost to be synonymous, and the Buddhists are very eager to make them such. In addition to Buddhism, there are the animistic religions of the hill tribes, and the cults represented by large numbers of Hindus and Chinese, who have come in to work on the plantations, and a goodly number of Moslems, chiefly Malays.

Roman Missions. Christianity entered Burma when the Portuguese first touched its shores in 1603. During the early part of that century attempts were made by the Portuguese to establish the Roman Catholic faith, but with meager success and many martyrdoms. A continuous Roman Catholic mission dates from the coming of the French missionaries in 1692, and there is a present Roman Catholic population of nearly seventy-five thousand. A small Armenian group dates its origin in 1612.

Judson and Other Protestants. Protestant missions began with Adoniram Judson in 1813. This American sought first to enter India at Calcutta, but was ordered by the British East India Company to move on, and after an anxious year of wandering the way opened for him to locate in Rangoon. His work was one of rare devotion but of meager visible results. His chief contributions were the challenge of a life of utter devotion and the production of a Bible in the Burmese language.

In 1854, following the annexation of Lower Burma by the British in 1852, the Anglican missionaries entered, the American Methodists following a revival in Rangoon under William Taylor and led by J. M. Thoburn, 1879, the British Wesleyans in 1887. Other societies present are the Salvation Army, the Y. M. C. A., the Seventh Day Adventists, and the Bible Societies.

Karens. Christianity has made very slight progress among

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the strictly Burmese people. After three centuries of Roman Catholic work and more than a full century of Protestant missions, there are less than 20,000 Burmese Christians. The real strength of Christianity in Burma is seen among the Karens and other hill tribes. The success of the American Baptists among the Karens has been one of the wonders of modern missions. There are not less than 200,000 among these sturdy hill-people. The Christians among the Chinese and Indian immigrants evidence a good beginning for the size of their communities.

Present Status and Prospects. The total Christian constituency of all Burma, including the Roman Catholics, is about 250,000. Two recent movements give the Christian cause reason for struggle. First is the desire for national self-expression. There has been much talk of independence. When India made its plans for a Round-Table Conference in which the question of dominion status was to be considered, Burma asked to be separated from this group and given a round-table of her own. The proposal for independence was rejected by a close vote in 1932, yet it is quite possible that Burma may achieve progressive self-government before it is attained by India. The patriotic impulse incident to this movement has been capitalized by Buddhism until it has come to be regarded as somewhat less than loyal for one to become a Christian. Most vigorous objection has been made to Christian schools, and this has even been reflected in certain government educational circles.

Second, for a number of years the growing economic stringency has produced an unrest which, taken together with the nationalist emergency, has grown into rioting. The Burmese government is blamed for all the ills incident to the present hard times, and occasionally the police have been tested to the limits of their ability to control these outbreaks. The "rebels" have been driven into hiding, but their presence is manifest sporadically.

These two movements make it clear that at the earliest possible time the Christian movement in Burma must be disassociated from the leadership of foreign societies, and the burden of

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evangelization allowed to rest upon the people of Burma themselves. An evidence of hope is found in the recent "Burma-for-Christ" Movement, organized under the leadership of the Burma Christian Council. Protestant Christianity in Burma is alive to the responsibilities of the present and is willing to undertake what seems to be a providential call to leadership.

CEYLON

History. Ceylon is a crown colony of Great Britain. It is usually associated with India in thought, but it is fully distinct in its relations to the British raj. Three strata of European interest form the background of its history. The Portuguese arrived in 1505, the Dutch forced them out in 1568, and the British in turn captured the island from the Dutch in 1796. The Portuguese confined their activities chiefly to the coasts, but succeeded in establishing very firmly the beginnings of a Roman Catholic church. The Dutch in their one hundred and fifty years of occupation pushed their interests farther inland, but were chiefly solicitous for trade, which they developed to a high figure for those days. The British administration has seen civilization of the whole island develop to a degree of culture unusual for a territory peopled so largely by primitive hill groups.

The Land and the People. The total area is 25,332 square miles and the present population (1930) is 5,422,000. These peoples are divided largely between the "Singhalese," or natives of the island, who constitute about two thirds of the population, and Tamils (Indians) about one fifth, the balance being Moslems (chiefly Arab intermixture), pure Europeans, and Eurasians. The products in the order of their acreage are coconuts, rice, tea, rubber, and other tropical products. The religions are, in proportion to their strength, Buddhist, Hindu, Christian, and Moslem.

Roman Missions. Christianity began with the arrival of the Portuguese. In 1544 Francis Xavier made the beginnings of a church but these beginnings were soon obliterated by massacre. Later the Portuguese set up a strong government, and both the

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political conquest and the conversion of the islanders were carried on by force. It may be said, however, that the Roman Catholic missionaries must have used some gentler means also, because of the way in which their Christians have continued faithful.

Protestant Christianity. When the Dutch arrived, they insisted upon the Christians becoming Protestants. In fact, there was an edict that the priests should leave and that all their following should become members of the Dutch churches. These eras of compulsion have left two bad results for Christianity. In the first place, it toned down the level of the Christian ideal so that it has taken more than one hundred years to get rid of this "compulsory Christian" strain. The other result was that as soon as pressure was relieved, more than half of the whole community lapsed into their earlier religious affiliations. One evidence of this is the continuance of old Christian family names by persons of Buddhist belief.

The Protestant modern missionary era began in 1812 under the leadership of the English Baptists. British Wesleyans followed in 1814 and in 1816 the American Board entered. Following them came the Anglicans and other agencies. The present Christian population of Ceylon is about four hundred and fifty thousand, one fifth being Protestant.

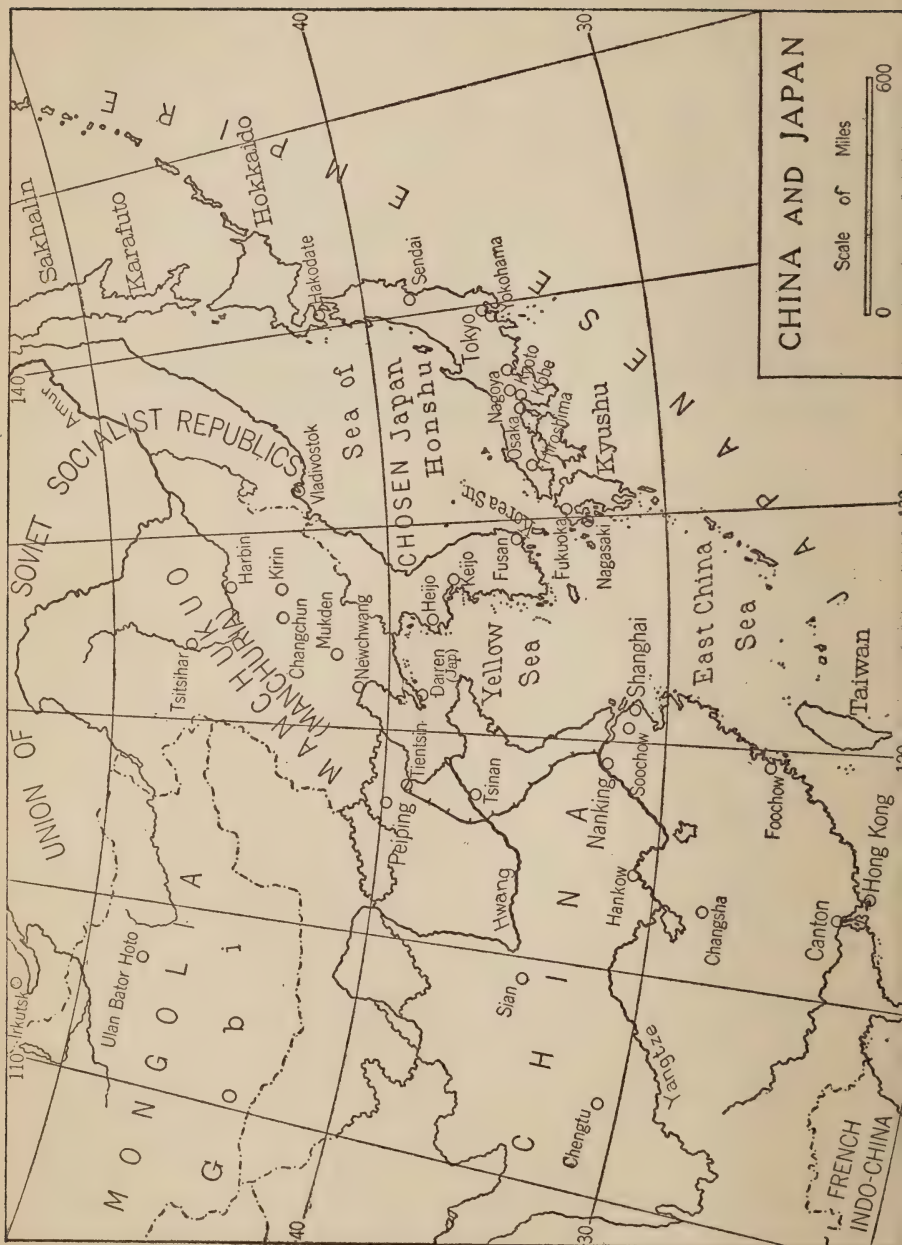
Nationalism. Ceylon is not without its nationalist movement and although it has not acquired the riotous headway which is manifest in India and Burma, it nevertheless has proportions sufficient to hold the enthusiasm of large student groups.

Buddhist Revival. A modern incident in the religious history of the islands is the very distinct revival of Buddhism. The growth of the Christian community has been a challenge to the Buddhists, who, being helped by the Theosophists and other groups who can conveniently work with them, have set up modern types of Buddhist worship and propaganda which are calculated to offset the work of Protestant missionaries in particular. The Young Men's Buddhist Association very closely copies the methods of the Y. M. C. A., although up to the

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present the Y. M. C. A. enrolls more Buddhists than have been gathered into the Y. M. B. A.

Other Contemporary Features. Modern secularism enters with the development of scientific training. Much of the Christianity of the island is of a sort which has not yet made its peace with scientific thought and the intelligentsia among the non-Christians are eager to spread the opinion that it is not quite intellectually respectable to be a Christian. Against these contemporary influences Protestant Christianity places its colleges and schools and hopes to carry on effectively through the co-ordination afforded by the National Christian Council, which integrates the various denominations into a common movement.



CHINA AND JAPAN

Scale of Miles



SECTION V

CHINA

THE republic of China began its existence in 1912, as a federation of what were known as "The Eighteen Provinces." In addition to these Eighteen Provinces, which constitute an inner and compact mass in the southern and eastern part of the old empire, there is a fringe of outlying dependencies, such as Manchuria, Mongolia, Sinkiang, and Tibet. These latter territories are subdivided into ten additional provinces so that the modern Chinese speaks of the "Twenty-eight Provinces." The task still remains, however, really to establish the authority of the Central Government over these additional territories. Tibet, under covert British influence, is almost independent, and Manchuria is enveloped by the Japanese advance.

China extends north and south from a parallel just about even with the north line of the United States to a line, which if extended, would pass through the city of Mexico. In the extreme west the level rises to the high mountains and steppes, and at its eastern border it meets the sea. The western margin is dry, the eastern margin moist by reason of its proximity to the ocean. This means that almost every altitude and climate which is present anywhere in the world may be found here. China thus can produce in some part of its wide expanse practically all the flora and fauna known to modern students.

The People. A complete census of the whole of China has never been taken. The most accurate estimate is that made by the postal department, which bases its figures on the number of families served. It determines a population for all China of four hundred and twenty-five millions. The civil wars, famines, and floods have probably kept down any increase, so that the actual figure may be somewhat less, rather than more than this.

The *history* of China dates in legend from 2800 B. C. The

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written history begins a few centuries later and extends through the duration of twenty-one dynasties, terminating in the Manchu rule, which was the last of the monarchial governments. Since 1912 China has been attempting to set up a republican form of government. In 1914 a movement of reversion to a monarchy began, under the leadership of the strong president, Yuan Shi Kai, but it was quickly defeated and the struggle for the establishment of representative government continues. There has been for centuries a conflict between the northern and southern sections of China. When the republic was begun, the seat of the government was continued at Peking (Peiping), which for centuries had been the place of residence of the emperors. The leaders of the South, dissatisfied with the government as conducted from Peking, led in a revolt which in 1928 overthrew the government at the North, moved the headquarters of the nation to Nanking, the ancient capital, and set up a rule from that city. From 1912 to the present there have been twenty years of civil conflict, and along with these wars there have been famines and floods which are said to have carried away as many as eight millions of the population of China. Certainly, this is enough to break the morale of the most hardy people, yet the Chinese spirit continues to be courageous.

Characteristics. Too much cannot be said of the high character of the Chinese people. Schooled as they are in the ethics of Confucius, they have a reputation for uprightness second to none among the peoples of the world. They are a nation of toilers, carrying the most difficult burdens and achieving the most monumental tasks. There is a traditional love of learning, and in recent years, by means of modern education, a gradual increase in the means of communication. By reason of pressure from without they have come to have a national consciousness, a sense of vocation, and an expectation for their future which promises to carry them through the maze of problems which throng them at the present.

International Relations. To understand the present-day situation in China one needs not only to know internal and domestic

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situations, but also to keep in mind her international contacts. It will be well to trace these briefly:

Portugal. The first meeting between the Chinese and the Portuguese was in 1511, when the Portuguese made an attack upon Malacca, which at that time was the southern limit of China. Later, the Portuguese skirted along what is now the Chinese coast. The character of these traders was such that in 1545 an imperial edict was issued, refusing all commerce with the Portuguese. Such trading stations as they had established on the coast were wiped out. In 1557 the Portuguese were allowed to settle in Macao, which is a peninsula projecting from an island just out from Hongkong. They paid an annual leasehold for the site occupied. In 1849 they stopped paying this rent, and (after international discussions involving their trade) the Portuguese were given sovereignty in Macao. The Chinese secured certain concessions regarding the trade in coolies and other disputed matters.

Russia. The Russian border met the Chinese along the north and west, and so it became necessary that there should be early international treaties. The first treaty, which fixed the boundaries, was that of Nerschinsk in 1689. No formal residence of any diplomatic representative was allowed at Peking until 1860, but Russia had those who cared for her interests in the persons of the priests of the Russian Orthodox Church. The Russians were there as traders and a certain section of Peking was assigned to them, with the privilege of carrying on their worship. It was in 1860, when China had been struggling against France and England in the second Opium War, and when Russia also, a short time before, had been struggling against the same combination in the Crimean War, that Russia and China made a treaty, granting to the former country the territory of Siberia. Later, when in 1895 the Japanese were bent upon taking the Liao-tung Peninsula from China, the Russians were in the group which crowded the Japanese out, and made a loan to China to pay necessary indemnities. In recognition of this, there was granted the right to build a branch of the Trans-Siberian Railroad which

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was known as the South Manchurian Railway, ending in the warmer waters adjacent to Port Arthur. During the World War, when the revolution completely changed the economic system of Russia, and following the war, when the Western nations refused to recognize the newly established government, the Russians turned to China as a possible outlet for trade, and in the hope that here they might make friends who would help to compensate for the losses incurred farther west. The Russians in China have been helping first one party and then another in the civil wars, and at the same time propagandizing for Communism, which is to them a national ideal.

Spain. China has had little to do with Spain excepting through Chinese residents in the Philippines, whither they have gone for trade. The Chinese tradesmen were so capable as to make it very difficult for the Spaniards to succeed, and not less than three times, attempts were made to wipe out the Chinese settlements. They seem not to have succeeded, for to-day the bulk of small trading is in Chinese hands.

British. The first British ship to come for trade in China arrived in 1637. Within fifty years the British East India Trading Company was fully established at Canton. At first the Manchu rulers, who were beginning their career in China, were pleased to grant all privileges to the British, but after some years of experience with their tradesmen, in 1689 all ports were closed but Canton, and no diplomatic representatives were allowed to reside in the capital. The British were much dissatisfied with the meager opportunities offered by this one port of entry and by the lack of means of interchange of governmental communications except as they might be willing to go to Peking as suppliants. An opportunity was sought to secure wider trading privileges. The one commodity imported by the British, which gave great offense to the Chinese people, was opium. The emperor found that it gravely threatened the morals of his people and so forbade its entrance. When the British insisted upon having it in their warehouses in Canton and were continuing to smuggle it in, the Chinese issued an order for the destruction

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of all the opium in the port, and put a food embargo on the British residence until it was accomplished. This led to the first trade war, which the Chinese usually call the First Opium War (1840-1842). The Chinese were quickly defeated and were required to grant the trade concessions so much sought by the British. Hongkong was ceded and four new treaty-ports were opened. An indemnity of \$21,000,000 more than paid the cost of the war.

Inasmuch as imports now were entering in larger volume, it became necessary to make a plan for customs, and in 1843 a treaty was made fixing the entrance tariff on all goods at five per cent *ad valorem*. This treaty has only recently been modified, and from 1843 to 1930 Chinese tariff rates were fixed by international treaty. This has been a great hardship for the Chinese, as it made it impossible for them to finance their government save by a process of direct taxation, which was at times most difficult, if not impossible.

In 1856-58 the second trade war, or Second Opium War, was carried on. The French joined the British in this struggle, and at the end of the war the Treaty of Tientsin, and later that of Peking (1860), opened trade along the vast reaches of the Chinese rivers, gave freedom of residence to foreigners, and incidentally the right to foreign missionaries to travel, reside, own property, and freely preach their gospel.

In 1898, when the Russians occupied Port Arthur, Great Britain demanded of China, in view of the rivalry existing between Britain and Russia, that she should be granted the right to occupy and fortify the harbor of Wei-hai-wei, which was just across from Port Arthur. Although Russia was forced out of Port Arthur by the Japanese in 1905, the British withdrew from Wei-hai-wei only in 1930.

The French. The French, having made a beginning in the Second Opium War, followed up their advantage. Trade in the East had become attractive. The Anamese persecuted some French missionaries, and although the French government at home was not at this time particularly enthusiastic in its sup-

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port of the Roman Catholic Church, in the East the government rushed to the rescue of its subjects, the missionaries. When a nation seeks opportunity for trade, a missionary in trouble is a very present help! When the long list of indignities done "in the name of the Lord" was over, the French were in possession of what is now known as Indo-China. In the meantime, seeing the direction in which the French were moving, England, being in conflict with the native king, managed to secure the control of Burma, and in 1885 the Second Treaty of Tientsin closed the deal.

The Tai-Ping Rebellion. This was one of the several civil wars fought by the Chinese in their attempt to throw off the Manchu yoke. Its leaders had been touched by the Christian movement, and at the beginning of the rebellion (1850) it was thought by some that this conflict would open the way for great masses of the Chinese to become Christian. The sympathy of the powers, however, went to the established government at Peking, possibly because it was necessary that the government should persist in order that regular payments on indemnities and interest might be maintained. The rebels seized Shanghai, and even held the ports of southern China. The foreign traders, upon entering their goods, hesitated to pay the tariff to the Tai-Ping group, so appointed a customs receiver from among their own number, who should hold their payments and ultimately give them to the winner in the struggle. This foreign customs-collector thus appointed continued to function until 1928. So the Chinese not only had their tariff rate fixed by treaty, but the customs were collected by a foreign representative, who first saw that interest and indemnities were paid and then turned the balance over to the Chinese. The Tai-Ping rebellion was closed by the powers lending to the Peking government that distinguished leader, "Chinese" Gordon, who helped defeat the fast disintegrating armies of the rebels, closing the incident in 1869.

Japan. Japan and China always suspected each other's designs with reference to Chosen. When in 1894, due to civil

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disturbances in Chosen, the Chinese were asked to enter and help establish tranquillity, the Japanese regarded it as a breach of neutrality and declared war against China. The war was completed and a treaty signed before more distant parts of the Chinese Empire even knew of its being waged, so slow were communications in China, and so rapid was the stroke of the Japanese militarists. Japan exacted from China the cession of Formosa, the Pescadores, the Liao-tung Peninsula, and an indemnity of two hundred million dollars. As has already been stated, she was forced to evacuate the Liao-tung Peninsula by the pressure of Russia, France, and Germany. Russia financed a loan of \$30,000,000 which China paid to Japan, and in lieu of this Russia was privileged to fortify Port Arthur in 1898.

When the World War began, Japan had friendly treaties both with Russia and with Great Britain. China was fearful of the intentions of Japan, so she held back from joining in the war until after the entrance of the United States. In the meantime, in 1915, the Japanese made their extravagant "Twenty-one Demands" upon the Chinese, involving the demand for very special trade rights, and also for the right on the part of the Japanese to appoint political advisers in the capital and in all the main departments of the Chinese nation. This last provision was protested by the United States and mildly resented by Great Britain, and as a result, was withdrawn.

When, during the World War, Japan forced the Germans out of the Shantung Peninsula, she took possession and held it until after the Washington Conference in 1921-22. It was not until this conference that China succeeded in shaking herself loose from the Japanese attempt to fulfill the ninety-nine year lease which the Germans had formerly held upon Kiaochow, together with trade privileges in Shantung province.

In the autumn of 1931 the Japanese, claiming that the breakdown of Chinese authority warranted severe measures for the protection of her citizens, took Mukden by military force. In January, 1932, resenting the strangling boycott upon Japanese goods, and angered at indignities offered certain Japanese citi-

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zens in Shanghai, the Chinese city was bombarded and demolished at frightful cost of life and property. Later the Japanese armies were withdrawn from Shanghai, upon the intervention of the League of Nations. The Japanese progress in Manchuria was furthered by the setting up of a new state called Manchukuo, which state owes its origin and continuance to the presence and support of Japanese armies. The League of Nations through a specially appointed commission proposed the rule of Manchuria through an international commission, which proposal Japan indignantly rejected. Manchukuo seems now fully established, and tension in North China is subsiding.

Germany. The German Empire had its unification about 1870, and thus came late into the field of international land-grabbing. The Germans were very eager to get a foothold in the Far East, but aside from certain small islands in the Pacific, nothing seemed open to them. Then "Providence" again gave help through the missionary! Two German missionaries in Shantung were run over and killed by a Chinese mob, and this gave the Germans the trade-opportunity for which they sought. A punitive expedition followed, and when a settlement was reached, the Chinese were required to give a lease on Kiaochow Bay and adjacent territory for ninety-nine years, and important commercial privileges on the Shantung Peninsula. When it is remembered that this is in one of the most densely populated sections of China, it is easy to understand how great was the trade advantage secured. In addition to the commercial privileges there was also required an indemnity adequate to the payment of the cost of the clash. During the World War the Germans were forced to surrender their rights in China to the Japanese, thus closing this chapter.

The United States of America. It had been an avowed policy of the United States to avoid the annexation of territory. In order that trading privileges might be furthered, in 1844 a treaty was made in which the Americans agreed never to carry any contraband article in any of their vessels. Not wishing to seize any territory, they were given complete extraterritorial rights.

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When America had grasped this fine privilege, which thus gave her traders independence wherever they might be allowed to enter China, other nations insisted that this same consideration should be extended to them. These extraterritorial concessions have not been completely annulled even at the present day, although plans were made that beginning in February, 1931, and as rapidly as the Chinese shall be able to establish judicial facilities, they are to be surrendered.

In 1898, when Russia, Britain, and Germany were seizing upon the trade of China, and even the French and Italians were trying to get additional privileges, the United States could not avail herself of the opportunity for securing favorable trade concessions because of the Spanish-American War which was then on, so she had to content herself by announcing through her government the policy of the Integrity of China, that is, that no foreign nation was to seize any territory. The United States also insisted upon the policy of the "Open Door" in China, which was to guarantee to all nations equal trade rights and prevent the drawing of hard-and-fast lines for international trade areas.

The Boxer Rebellion. China found herself at the close of the nineteenth century with her important seaports either in the possession of, or under the control of, some important foreign power. The Portuguese were at Macao. The British were at Canton, Hongkong, Shanghai, and Wei-hai-wei. The Russians were in possession of Port Arthur. The Germans held Kiaochow, and the French the San Mun Bay. In addition, the gunboats of foreign powers patrolled her rivers, carefully guarding the extraterritorial rights of traders and missionaries. Japan had given China a sound thrashing (1895), and it became evident to the Chinese that something radical must be done. The young emperor, taking his tip from the Japanese, started to modernize China, and the number of reform edicts issued by him from 1890 to 1900 was so great as to constitute almost a revolution. In fact, the movement was too rapid for the Chinese people to follow, and in 1900 the empress dowager, who had only recently released her control of the emperor, by a *coup* re-established her-

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self in power, and joined with an anti-foreign movement known as the "Boxers" which had grown to large proportions. This reactionary struggle, known as the Boxer Rebellion, sought to eliminate all foreign domination from China. It is not difficult to understand how it should have occurred, but it proved to be an impossible undertaking, and failed. It resulted in the death of several thousand foreign residents, the destruction of millions of dollars worth of property, and the massacre of not less than fifteen thousand Chinese Christians, who were thought by the revolutionists to be at least in sympathy with the foreign invaders. The powers marched a combined army to Peking, released those who had been besieged in the British embassy there, and re-established a government which had strength enough to continue the requirements of the existing treaties, placing at the head the one person who seemed able to control the situation, the empress dowager. The empress now quite understood that China could not be held back from the movement toward modernization which was sweeping over the Orient, so she herself began some of the reforms which had been too precipitately urged by the emperor. But it was too late to save the monarchy.

The Republic. In 1912 the Chinese reformers proclaimed a republic and set up a tentative government. In 1916 an attempt to revert to a monarchy was frustrated. China entered the World War in 1917. She was disappointed in that the Treaty of Versailles did not grant her release from the wrongs which she conceived the powers were inflicting upon her. She did not sign the Treaty of Versailles and was a discontented and belligerent member of the Pacific Powers until the formation of the League of Nations. At that time she secured at least a promise of amendment, and until 1931 carried forward to something like favorable results her relations with Japan. In the meantime she has been torn by civil strife. The powers were disposed to favor the government set up in Peking, chiefly for economic reasons, it must be supposed. Russia, in particular, seemed interested in the overthrowing of any government maintained

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by the patronage of those powers which would have no dealings with her, so favored the Southern Conspiracy. The southern armies ultimately overthrew the government at Peking and established a government at Nanking. The other powers agreed as rapidly as possible to make concessions regarding the inequality of existing treaties in order to checkmate the friendly feeling toward Russia. To-day China is struggling to achieve the "last will and testament" of her idealized revolutionist—Sun Yat Sen—and to accomplish three things: First, to secure an adequate economic status; second, to establish the rule of the people; and, third, fully to establish her place in the parliament of nations.

CHRISTIANITY IN CHINA

The history of the Christian movement in China had a very early beginning. Even before the T'ang Dynasty, there was a movement of the Nestorian Christians from Mesopotamia northward through Central Asia, and it is quite certain that some of these Christians entered what is now known as the Chinese Empire. The first reliable information concerning their presence dates from the T'ang Dynasty (618-907). There are a number of monumental remains, such as inscriptions in grottos and references in certain ancient Chinese texts, but the one famous piece of evidence is the Monument of Hsianfu. This was first discovered about 1625 by workmen who were excavating for the foundation of a building. It had to run the gantlet of archæological discussion, but it is now generally believed to be genuine. The inscription is in Chinese characters, with certain lines in Syriac. According to its own story, it was erected in 781 A. D., and gives a record of the Nestorian Christians, beginning as early as 635 A. D. telling of the spread of Christianity in China to that date, at which time it was flourishing. The church continued to grow, largely under royal patronage, until in 835 A. D. there arose an emperor who was opposed to such large numbers of his subjects, Buddhist, Moslem, and Christian, entering monasteries and becoming monks and nuns.

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So they were ordered to return to common life and thus make some contribution to society. This persecution sorely limited the Christian movement, and although it continued to exist, it never again had the strength of the first two centuries of its existence in China.

Under the Mongols there was a revival of Nestorian influence, which seems to point to its chief place of strength as being with these foreigners who had invaded China. With the fall of the Mongol Dynasty (1368) Nestorianism vanishes from Chinese society, probably indignantly expelled as one of the "foreign" factors to be eliminated.

Many reasons have been given for the eclipse of this earliest Christian movement in China. Among them are: (1) The absence of an essentially Chinese clergy; (2) too great dependence upon imperial favor; (3) too great a fusion with other religions—Buddhism, Taoism, and Confucianism; (4) great distance and ultimate complete separation from the parent churches in Assyria; (5) the inferior quality of zeal, life, and doctrine presented; (6) too great attention to the Mongols to the exclusion of and ultimate hostility of the Chinese. Which of these forces was most potent is difficult to say. It is probable that all of them were more or less functional. At any rate, Nestorianism disappeared "like a stream of water flowing out upon the desert sands."

Christians Under the Mongols. Under the Mongols, the Nestorians are said to have attained some favor. In the eleventh, twelfth, and thirteenth centuries, there are occasional mentions of the Christians among the Mongols, and in the fourteenth century there is at least one reference which declares that there were more than thirty thousand Christians in Cathay; that these persons were rich; that they had well-ordered churches; and that in some cases they held offices under the emperor. These too seem to have disappeared from the Christian program. Some have thought that, being so far from the center of the early Christian movement, they were much diluted in type and gradually faded out. Others have believed that they were chiefly immigrants

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and were crowded out. Marco Polo is our authority for the statement that in the latter half of the thirteenth century Kublai Khan (1216-1294) asked of the Pope that one hundred teachers of science and religion be sent to instruct the people of China. Due in part to the struggles centering about the papacy at this time, this was a larger contract than the church was able to fulfill. It made its impression upon the papal establishment, however, and in 1278 a party of five Franciscans started toward Cathay.

John of Monte Corvino. The most distinguished among Roman Catholic missionaries was a Franciscan, John of Monte Corvino (1247-1328). He traveled by way of India, where he visited with the Roman Christians at Goa, and later went on to China to Kublai Khan, where he began his work in 1294. He claimed to have been vehemently opposed by the Nestorians, but nevertheless succeeded in attracting the attention and securing the patronage of the emperor. He was later well re-enforced by other missionaries. He is said to have died about 1330, after having spent more than thirty years in fruitful labors. The work begun by John and his helpers continued to expand until the Tartars were driven from China in 1368 by the new Chinese Ming Dynasty, and the Roman Catholic mission, which had been under the patronage of the Mongol Khans, seems to have been completely driven out, as was also Nestorianism. Here we lose sight of the Christian mission until the period of European discoveries and a later resumption of missionary work under the auspices of the Portuguese. The reasons for the failure of this Christian movement constitute one of the present-day problems of the history of Chinese missions.

Xavier. Francis Xavier arrived in India in 1542. From there he went to Japan, and having discovered much of the Japanese civilization to be derived from China, he planned to make a movement in the direction of that great country. He hoped to secure the co-operation of the Portuguese government and thus succeed in getting to Peking, but failing in his attempt to secure the assistance of the Portuguese officials, he died in 1552 on an

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island adjacent to the mainland without succeeding in making a beginning.

Ricci and His Successors. The first order of Catholic missions to make permanent establishment in China was the Jesuits in 1578. The chief missionary of this group, destined to be remembered as its most effective worker, was Matteo Ricci. He arrived in Macao in 1582, got as far inland as Nanking, spent some time there, and ultimately, in 1601, penetrated to Peking, where he was permitted to establish a mission. His death occurred in 1610, after a brilliant beginning of Christian work.

Following the death of Ricci, missionaries of other Catholic orders entered, chiefly the Dominicans from the Philippine Islands. Strife broke out between the various orders. The controversy regarding the place of ancestor-worship in the rising Catholic Church led to conflict of opinions between the Pope and the emperor, which proved greatly to the disadvantage of the Christian group. The Chinese church ultimately was compelled to adopt the decision of the Pope that ancestor-worship was a pagan rite and ought to be completely stamped out. It is questioned if the decision was ever fully put into practice. From that time until the present Catholic missions have had a varying career. Their work has been especially successful since the time of the Boxer Rebellion, and at the present time they claim a Christian population of two millions under the lead of an apostolic delegate at Peking.

Morrison. Protestant missions had their beginnings with Robert Morrison, who arrived in Canton Harbor in 1807. Morrison was an Englishman who was sent out by the London Mission, but who could not be transported by any vessel of the British East India Trading Company, as they did not desire the perplexities which might arise with the presence of Christian missionaries. So Morrison went to America and was carried to Canton on an American vessel. He began his work as a clerk in a business office in the port of Canton. Later, however, due to his growing proficiency in language, he was taken on as an interpreter of the British East India Trading Company, and

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thus established himself with his own group. So far as the actual establishment of a church was concerned, Morrison's work was not very successful. His chief achievement was the preparation of a Chinese dictionary and Bible, which were of the greatest use in the further progress of Protestant missionary work. In his whole twenty-five years of service he and his colleagues baptized only ten Chinese.

Work at Malacca. Co-operating with Morrison was William Milne, a Scotchman, a man of ability in scholarship and of gifts in language-study. Milne opened a college at Malacca, inasmuch as up to this time they were not allowed to establish themselves in Canton, which was open only for trade, and Macao was impossible to them as it was a Catholic settlement, where Protestant Christianity was forbidden. In this distant port they educated the Chinese youth whom they hoped to use for evangelizing China. Later, when it was possible to do so, the college was moved to Hongkong. Doctor Legge, an early principal, did notable work in translating some of the *Sacred Books of the East*.

Missionary Growth Under Handicap. Other British Missions had followed the traders of their country to China, but great difficulty was experienced in trying to carry on their work by reason of the fact that only one port on the mainland of China was open, and even that could hardly be regarded as freely opened to the work of a Christian teacher. It is a meaningful commentary on the mixed quality of Western civilization that the opening of further ports, namely, those of Hongkong and four coastal cities, as well as the securing of the right to live in Peking and to travel freely throughout the empire, was accorded to the missionaries by the treaties which closed the Opium Wars of 1842 and 1856-58. As a compensating fact it should be added that while the missionaries were willing to step into the door thus flung open before them, they were the most severe critics of the opium business after they entered, and made it decidedly unpleasant for the traders, particularly in regard to their relation with the British public. From 1860, the time of the Treaty of Peking, until 1900, the date of the Boxer Rebellion, the series

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of indignities as already traced, offered by some of the tradesmen of Christian countries, and the injured pride of the haughty Chinese aristocracy, made an atmosphere in which it was difficult to carry on a Christian approach to the Chinese people, especially when the missionaries came from the lands whose traders and governments were so sorely disliked. The number of missionaries and mission stations was gradually increased, and a worthy, though not large, constituency was built up. By the close of the century the Christian community numbered perhaps not more than one hundred thousand.

The Boxer Rebellion (1900) resulted in the destruction of much missionary property, the loss of many missionaries—chiefly those in the interior of China—and the death of a multitude of those Chinese who had made profession of the Christian faith. The heroic sincerity of this group was probably as large an influence in arousing general interest in Christianity as was the fact that from 1900 to 1912 the people of China were stretching every energy to take on complete westernization. At any rate this period was one of remarkable advance in the Christian mission. China had been defeated by Japan in 1894, and in 1900 she had unsuccessfully tried to expel the foreigner and maintain her old civilization. The humiliation of these two defeats caused her to “about face” and give herself to the pursuit of what she had been pleased to call “The New Tide.”

This *New Tide* is in analysis a revolutionary movement designed to alter many features of their old civilization and completely to adapt the nation to the modern situation. It involves a change in their educational system, a shift from monarchical to republican form of government, the adoption of a popular literary style, and the universalizing of literacy, the reconstruction of many features of their social life, and as a part of this tremendous uprising, a new and intense interest in the whole problem of religion. It has been called not only “The New Tide” and “The New Thought Movement,” but also “China’s Real Revolution” and “The Collapse of a Civilization.”

Religious Changes. The ancestral religions have felt the

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demand for modernization in order to help them to live in this new world. Some of the younger student groups, intoxicated by the first deep draughts at the well of science, are disposed to turn away completely from all religion. Some who have come under the tutelage of the Communists are not only turning away from, but are vigorous in opposition to, religion of every kind. The Christian movement in China is a part of this revolutionary process. The new alertness of the Chinese mind would probably constitute a distinct advantage for the Christian message, but the civil wars which have devastated China for a period of twenty-one years, and the vacillating attitude of those nations from which the missionaries come, with reference to full justice in the political developments of China, have been a very distinct handicap. Of the eight thousand missionaries in China at the beginning of the civil wars, as many as five thousand were forced by the end of 1928, because of danger of international and personal complications, to leave their field of labor. They are returning in a very slow procession. In a way which is almost unprecedented in modern history grave responsibilities have been thrust upon the national Christians, and, whereas a few years ago some of the Chinese felt that the transfer of authority from "mission" to "church" was proceeding too slowly, there seems now to be quite general agreement that the church is at the present time charged with burdens which threaten seriously to cripple its morale. Yet in most instances Chinese leadership has not failed. At any rate, the missionaries have been swept to the sidelines by the revolution. The most recent estimate of the Christian community (given by the Laymen's Inquiry) places the Protestants at not more than 800,000, and the Roman Catholics at two millions, so the percentage of Christians in the whole population of China is not large.

It must be said that, in proportion to its numbers, Christianity is very influential. The great political leader Sun Yat Sen insisted upon being called a Christian, and upon his death, as he had requested, was given Christian burial. The present chief executive, Chiang Kai Shek, in the midst of the confusion

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incident to his difficult task, became a Christian, and was baptized by a Chinese pastor. At several times a majority of the national cabinet have been Christian men. A few years ago, when the *Weekly Review* of Shanghai conducted a competition to choose the twelve greatest living Chinese, twelve of the fifty nominees were Christians, and in the final voting, four Christian men were elected among the twelve chosen.

A comprehensive study of the "Christian Occupation of China" under the editorial direction of Milton T. Stauffer, published in 1922, showed that the Christian mission had at least entered every province of China proper, as well as Manchuria; that above ninety societies, large and small, were having a share in the work; that the proportion of Chinese "workers" in comparison to the foreign staff was about five to one; that schools of every grade from kindergarten to university were carried on, the chief emphasis being upon elementary and middle schools; that hospitals and dispensaries for both men and women ministered to more than a million and a half patients annually; and that schools for training preachers, teachers and medical staff were fairly well distributed. Also that the entire Christian movement was touching but a small portion of China's whole population.

The Christian forces in China are quite well co-ordinated. The Christian Council of China, federating the missionary interests of a large number of the societies and furthering in every possible way the work of the Chinese church, has been one of the most effective of all the national councils composing the International Missionary Council. There is an understanding whereby there is very little overlapping of territory. Many colleges, universities, and medical establishments are unionized. The China Medical Union (Rockefeller Foundation), centering in the Peking Union Medical College, has by its co-ordination of much of the work of hospitals and medical schools greatly advanced the standards of the healing ministry in China. Some of the larger boards have a common missionary treasury for all China, and a careful survey of all the educational institutions

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has been completed with the purpose of making one plan of Christian education for all China. This survey, carried on by some of the best educational authorities of the world, has made a series of recommendations which have been adopted by most of the boards concerned. It must be admitted that it has not been carried through as rapidly as its friends desired. Possibly political and financial disturbances account in part for its slow progress. A more recent survey of agricultural needs and facilities has pointed the way to co-operation in that field.

There is a very rapid movement toward indigenization. In addition to the shift which was caused by the evacuation of the missionaries during civil war, there has been a purposive carrying forward of devolution in administration. In 1927 there was completed an organization known as the Church of Christ in China, representing chiefly the Presbyterian, Congregational, and Reformed Churches. There are twelve synods in all, extending from Manchuria to Hainan. It includes about one third of all the Protestant Christians in China, and gives promise in time to gather to itself a large majority of Protestant Chinese Christians. The Lutherans, Anglicans, Methodists, and other groups have effected Chinese denominational organizations. In 1930 the Methodists elected their first Chinese bishop, who, along with his American colaborers, now administers the work of that denomination. The Y. M. C. A. and the Y. W. C. A. have Chinese leadership in their movements. All mission schools which are registered with the government are required to have either a Chinese principal or vice-principal, and if governed by a Board of Trustees, the majority of that board is Chinese. At almost dizzy speed, and certainly none too soon, the Chinese church moves toward the control of its own affairs, both present and future. Perhaps more important than any one single demand that is made upon the church is that it free itself, as completely as may be, from the charges which are hurled against it, namely, that it is a foreign institution, and that it is "the advance agent of foreign imperialism." The missionary staff on the whole are co-operating with the trend of

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affairs—and if not, they had better be. If they respond to the invitation of the Chinese themselves, however, they will for many years continue to labor with the Chinese leaders. But it will be under Chinese direction.

The Chinese church has suffered greatly by reason of civil wars, political prejudice, and the sore famines which have visited its land. In many places the struggle for existence has made it very difficult, if not impossible, to maintain Christian institutions. Yet, in the face of these handicaps, it has launched what is known as the Five-Year Plan, which is under Chinese direction, and which seeks by interdenominational co-operation to make a fresh presentation of the gospel to the Chinese people, having as its goal the doubling of the Chinese Christian community and greatly strengthening the financial and educational standing of the churches throughout the republic.

If one were to judge by the dogged persistence of the Chinese people throughout their long history, or to decide by the sacrificial self-denial of the present Christian community, or to attempt to prophesy on the basis of the courage of its leaders in the midst of distressing circumstances, he would conclude that the future of Christianity in China has much of hope, even though the present may be dark.

SECTION VI

JAPAN

JAPAN PROPER

The Land and the People. The Empire of Japan extends from forty-eight degrees to twenty-two degrees north latitude. If it were placed alongside the map of the North American continent, it would run in broken line from Labrador to Yucatan. The eastern shores of Japan are washed by the warm water of the Japan Stream, and the western side of these islands at the north has the cold winds which blow down across the Siberian and Manchurian plains. There is thus a very wide range of climate, running from temperate to tropical.

Geologically, the islands are the tops of volcanoes or volcanic mountains which have not fully come to rest. The seismograph shows an average of about one earthquake per day. It must be remembered, of course, that most of these are very slight, and if the earthquake is not quite pronounced, it gives the population no uneasiness. The highest of these mountains is the famous volcano of Japan, Fujiyama, which forms the center of almost every landscape thought worthy of the name by Japanese artists. It is twelve thousand, three hundred and sixty-five feet high. The area of Japan is 148,756 square miles (excluding Korea and Formosa), which is about the size of California minus Vermont. Korea has 84,738 square miles, and Formosa 13,944 square miles. The population of Japan proper is 63,206,105 (1930); the population of Korea more than nineteen millions—19,189,699—(1930); and that of Formosa 4,337,000 (1930). The population of Japan is increasing at the rate of about twelve per thousand per annum, which means that each year adds 800,000 people to their numbers. The nations to the west of Japan are so populous that it is difficult to emigrate in that direction, and with Canada, the United States, and Australia excluding Orientals, and with

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meager openings in Latin America, Japan faces a population problem which is unmatched in its severity.

Races. There are at least three racial stocks in Japan: the Manchu, the Mongol, and the Malay. While individual Japanese can be found who present somewhat clearly the distinct features of each of these groups, on the whole, the amalgamation has come to be quite complete, and while there may be a number of races lying back of the present nation, the people constitute a pretty homogeneous group which will probably some day be called the Japanese race. In Korea the stock is largely Mongol and Indonesian. In Formosa, save for a small aboriginal stock, they are almost exclusively of Chinese origin.

Language. The language of Japan lies back upon the Chinese as its literary source. A large proportion of the words are derived from Chinese origins and much of its literature has come to Japan through Chinese channels. The Japanese adapted this literary heritage to their own use in a strictly characteristic way, so that while they admit their debt to China, they are far from being mere copyists.

Education. The Japanese share the Chinese passion for education, with the difference that much earlier than the Chinese they concluded that education would need to be westernized; and whereas, under the old Japanese forms education was almost wholly confined to the work of the Buddhist schools, when in 1869 the Reform party forced the hand of the emperor to promise them a constitution, two of the conditions named were that "the absurd customs of former days should be disregarded and that knowledge and ability should be sought over all the world." Following out this declared purpose, they have established unusual elementary education and have made large provision for both secondary and university training, so that the Japanese people to-day boast a literacy of ninety-eight per cent. The rate is higher than in many nations and there are some who think this estimate a bit high, but in any case it is doubtful if any other nation is more generally literate than Japan.

Trade. Because of the large population and of the limited

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opportunities for emigration, Japan, like Great Britain, has been forced to become an industrial nation. Her manufacturing industries constitute the chief resource of the people; shipping would probably be second, and farming and fishing would follow in order. The Japanese manufacturers seek a market throughout the world, but find their chief outlet in China. The Japanese merchant marine extends to all the seas and competes upon equal terms with the best fleets of the strongest sea-faring nations.

History. The early history of Japan is lost in legend. According to the old tradition, the first ruler of Japan was the grandson of the sun-goddess Amaterasu, who commanded him to go and take charge of this beautiful group of islands. He was married to the daughter of a Japanese prince, and as the popular tradition goes, there has never been a break in this dynasty thus set up. So to the Japanese mind the emperor is a person apart and in his veins is actually divine blood. Patriotism consists, then, in loyalty to this divine person rather than devotion to one's motherland.

The written history of Japan dates from about 600 A. D. Just as in Europe, when communications were difficult and high mountains or impassable rivers fenced the people off, a feudal system naturally grew up, so Japan, chiefly by reason of its insular character and its many mountains, was for centuries a feudal land. There were said to be two hundred and fifty or more of these feudal chiefs. The strongest one among them became generalissimo of the emperor, and was known as the Shogun. He ruled for the crown very much as the prime minister really is the government in most limited monarchies in our own day.

Early Roman Catholic Missions. In the first contacts of the Japanese with the Western powers, there was no suspicion. The Roman Catholic missionaries, led by Xavier (1542), coming under the Portuguese flag, were not only admitted without struggle but were welcomed. They made friendship with the Japanese daimyos (feudal chiefs) and made beginnings of Chris-

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tianity in many points. The chief strength lay in the island of Kyushu, and the city of Nagasaki with its adjacent territories was almost wholly Christian. One weakness of the missionary advance in addition to the somewhat superficial character of its "conversions" was the fact that it attached itself to certain feudal leaders. When at a later time these men were defeated by rival chieftains, with the Christians fighting on the side of their leaders, the hostility of chief against chief also was shown toward the new religion. Furthermore, certain Spanish ships were blown ashore in a great storm, and one of the rescued seamen is reported to have said that both Spanish and Portuguese had a way of first sending their missionaries to make friends in a given land and then following the Christian movement by a strong army of conquest. Such influences as these thoroughly aroused the suspicion of the Japanese against the rapidly growing Christian Church. The hostility became increasingly bitter until after the Shimabara Massacre (1638); the climax was reached when an edict of expulsion was issued which completely shut off communication with the Western nations and definitely sought to blot out Christianity. A regular annual census was ordered to discover whether or not Christians still persisted; and it was ordered that if any Christian should even set his foot upon the island, he should at once forfeit his life.

Modern Treaties. This proposal of complete isolation could not be fully carried out. The Dutch succeeded in establishing a trading point in the south, to which during each year an occasional ship was allowed to come. American whalers, driven by tempestuous winds from the Behring Sea, were stranded on the coast of Japan against their will; consequently, there was irritation. In 1853, Commodore Perry of the United States navy visited Yokohama Harbor and proposed to the Japanese that he return within a year, at which time he would bring a treaty of trade and friendship. This treaty was completed in 1854, and the Americans having made the beginning, other nations then followed, seeking the same rights.

Governmental Reforms. The Japanese early saw that, divided

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as they were into numerous feudal groups, they could not hope to stand in the modern world, which was already engulfing them, so by 1869 three or four of the chief feudatory leaders, combining, secured the following of most of their fellow chiefs and forced from the emperor the promise of a constitution. The reform contemplated in this controversy involved the complete abandonment of the feudal system and the setting up of a representative form of government. The emperor was brought out from the comparative retirement in which he had lived. In 1889 the constitution was promulgated and in 1890 the first assembly was convened. There is a law-making body of two houses, the upper house being designated partly by heredity, partly by appointment, and partly by election; and the lower house being wholly chosen by the voters. The franchise was at first based upon a property qualification, but in 1928 universal manhood suffrage was granted. At the present time the women of Japan are clamoring for the same political rights which belong to the men. In the meantime Japan has been building up a modern educational system, developing an army and navy, and preparing herself to play her part among the nations of the world.

Characteristics. Somewhat small and slight in stature, the Japanese are nevertheless among the most virile of people. They have learned to live frugally, being simple both in dress and diet. They are keenly intellectual. Some have thought that they are not original or contemplative like the Chinese or Indian philosophers, but they certainly are quick to see and eager to adopt the best that is to be found. Furthermore, it can be said that nothing taken over by the Japanese from another culture has remained the same. Japanese Buddhism has its own type. Confucianism by amalgamation with Japanese codes is changed to the Japanese "Bushido." The educational and other forms are fitted to their nation's use.

The Love of Beauty. The Japanese are lovers of the beautiful. Their island habitat, lying so largely in the tropics, is characterized by mountains, forests, and waterfalls. Their coast,

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with its many indentations and beautiful bays, the lofty mountains, culminating in the magnificent Fuji, the plethora of flowers and gay-plumaged birds, all conspire to make a people who almost more than any other are lovers of beauty. Charming gardens, attractive temples, smaller shrines at particular points of vantage, gay colors in clothing or for decorations, all help to make Japan a veritable fairyland.

National Pride. The Japanese people have one dominant passion, and that is that as a nation they may be equal to any other, and that having attained to that degree of excellence, they may have the recognition which belongs to their rank. They put away extraterritoriality by first establishing laws and courts which were competent for handling any situation. By establishing factories that had an output both in quantity and character worthy of attention they came to be regarded as one of the leading trading nations. They took their place among the "Big Five" in the World War because they had proven by their conquest of China and their defeat of Russia, as well as by the morale of their army and navy, that they were quite ready for such a recognition. Proudly they boast that no conqueror has ever set his foot successfully upon their shores.

International Relations. Before passing to a study of the Christian movement in Japan it might be well to consider the international relations which have contributed to making the background into which the Christian movement must fit.

1. China. By reason of a dispute with China concerning Korean relations, the Chino-Japanese War was waged in 1894 and 1895. As a result of this war Formosa and the Pescadores (small islands off the coast of Formosa) were ceded to Japan and a large indemnity collected. The Liao-tung Peninsula, first claimed as a prize of war, was relinquished under pressure from France, Germany, and Russia. Due to the very rapid development in things Occidental by the Japanese, and the slow movement of the Chinese people, Japan has dominated the trade of China in a way which resembles the economic conquests of the United States on the Western continent. During

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the World War, Japan, through the famous Twenty-one Demands, sought very great advantages in China, asking for special rights in the Shantung Province; special rights in south Manchuria; special control of mining and railroads in those sections; that the Chinese should not cede or lease any part of their coast without Japanese consent; and most daring of all, that the Chinese Central government should employ Japanese advisers in political and military affairs. The allies of China all were handicapped by the World War, but the United States made a friendly request of Japan, and Great Britain indorsed it, asking that the last demand, namely, that of Japanese advisers, be dropped. The other matters were granted by China and were held in abeyance until the Washington Conference of 1921 and 1922, when they were smoothed out in a series of treaties between the two powers. They were reasserted, unofficially, in 1932 after Japan had taken Mukden, put large sections of Manchuria under military rule, and encouraged the establishment of the state of Manchukuo. Japan has at the present time a very heavy investment in the South Manchurian Railway; in trading establishments and banks scattered chiefly through Manchuria, as well as in the frightful expense of recent military expeditions. By reason of the converging interests and populations of Russia, Japan, and China, Manchuria is to-day one of the hot spots of diplomatic difficulty of the world.

2. Russia. Japan's relations with Russia form an interesting chapter. It was Russia who helped to crowd the Island Empire out of the Liao-tung Peninsula in 1895. She was pushing her Trans-Siberian Railroad across those northern regions with its end at Vladivostok. She wished to run a branch line terminating at Port Arthur, where the harbor would be ice-free throughout the year. Having secured a lease from China, she came thus in close proximity to Korea, which lies as a "dagger pointed at the heart of Japan." Due to the friendliness of the Koreans and the Russians, the Japanese were suspicious, and the feelings aroused brought on hostilities in 1904. Between the close of the war with China and the opening of hostilities with Russia Japan

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had made preparation. Her army had been doubled and her navy trebled. She threw herself with determination and vigor into the war with this great Western power. In 1905 Russia was declared defeated. The war had cost Japan one hundred and thirty thousand lives and \$500,000,000. Amicable relations were soon restored with Russia. Both nations feared that the other would undertake annexations in China, and each was in an early treaty guaranteed the territorial integrity of that country, and also assured equal opportunity in its trade.

In 1916, when Russia was straining every point in the great World War, Japan had sold war supplies to her. For part payment, she had taken stock of the Manchurian Railway, and the balance was to be paid at the close of the conflict. When the Russian government completely collapsed, Japan was left without recourse for the collection of the balance of this great debt, and it is easy to understand why she was willing to send an army to assist the White Russians against the Bolsheviks, and why she was so reluctant to withdraw her troops from Siberia.

3. Great Britain. Japan had a treaty at the opening of the World War, which agreed to join the British both offensively and defensively in their Far-Eastern complications. Respecting this treaty, the Japanese undertook the conquest of all those German establishments which were in China and in the islands of the Pacific lying north of the equator. The Japanese conflict with Germany at Kiaochow Bay was not fierce. Somewhat gently did she force the Germans out of that stronghold, because it was generally believed by Japan that the Central Powers might win, in which case she wanted the friendship of those whom she had been compelled to oppose. She fell heir to the German possessions. Kiaochow Bay has been returned to China. The Pacific Islands of Germany are by the League of Nations mandated to Japan, and although Japan has now given notice of withdrawal from the League, she has not offered to surrender these mandates.

4. The United States. The Japanese have shown slight interest in the Philippine Islands. Such trade as is there held by

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foreign nations is almost wholly monopolized by the Chinese, and they are very difficult competitors. In Hawaii, however, Japanese coolies have largely supplied the labor market on the sugar and pineapple plantations; so much so that since the annexation of Hawaii in 1898 there has grown up a native-born Japanese population which is larger than any other single racial group in those islands. These are, by reason of their birth under the American flag, American citizens; but they are of Japanese origin and are inclined to attach themselves in sympathy to the land from which their fathers came.

In the trans-Pacific treaties the Japanese have had an unpleasant experience with reference to immigration. The Canadians have been reluctant to admit them; the Australians, by a literacy test which is skillfully manipulated, have shut them out; and the United States, first by the "Gentlemen's Agreement," and later by unqualified exclusion, has not only shut out the Japanese, but has given cause for severe irritation to this most proud race. Good enough they were to be allies in a World War; to be partners in making a world peace; to receive sympathy in the time of their distress when the great earthquake devastated their land. Complete exclusion both from residence and from the privilege of land ownership, simply by reason of their racial difference, has been bitterly resented.

Protestant Christianity. The Protestant missions in Japan were made possible by the treaties which opened the country to foreign trade. Although the first treaty was made in 1854, it was not until 1859 that the foreigners were permitted to reside in the treaty ports. In that year the Protestant beginnings were made. The first missionary to arrive was from the Protestant Episcopal Church of America, the Rev. C. M. Williams, who afterward became bishop in the Protestant Episcopal Church. Later J. C. Hepburn, M.D., of the American Presbyterian Board; the Rev. S. D. Brown and D. S. Simmons, of the Reformed Church of America, and last, but perhaps the greatest of the group, the Rev. Guido F. Verbeck arrived. All of these came in the first year (1859). They were followed by missionaries

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from other societies. The period from 1860 to 1870 was a time of pioneering. The missionaries were hardly allowed to preach and teach publicly, but they gathered about themselves a group of brilliant young Samurai whom they instructed and whom they fired with an ambition to make both their own lives and their country of the greatest possible worth.

When the Japanese people were abandoning the system of feudalism and setting up an almost complete new political order, they were eager to discover what the West could offer in the matter of a new religion. From 1870 to 1890 the missions were especially prosperous. The Japanese were adopting the French plan for their army, the British plan for their navy, the chief features of the American public-school system and the German university system. It is believed that there were many who seriously contemplated the adoption of Christianity as a state religion. At least such a sentiment was expressed, and it was sufficiently in the public thought to arouse the opposition of the Buddhists and Shintoists, and also to be quietly opposed by the Protestant missionaries, who felt that the type of Christianity which might be designated would not be all that they could wish, and that the conversion of a nation by imperial edict would only repeat some of the crudities of the early church under Constantine and his successors.

Suspicion of Foreigners. About the close of this period the Japanese were struggling to free themselves from the limitations which had been put upon them by treaty because of their ancestral laws and customs. They were trying to make themselves worthy to stand alongside of the best nations in the world without discount. They saw what was going on in China: how her seaports were being seized; her customs collected by foreigners and the rate of her revenues fixed by 'international treaty. They were suspicious, and, in fact, hateful toward everything foreign. It was a time of exaggerated nationalism with them. Thus the missionary movement, being of foreign origin, suffered a severe check from 1890 to 1900.

Nationalizing the Churches. While Christianity made small

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numerical gains during this period, one thing was going on which counted for progress. The churches which had been raised up under missionary auspices were rapidly indigenizing. The churches of the American Board organized an Association known as the Kumi-ai Churches. The Presbyterian and Reformed groups organized a Japanese church known as the Church of Christ in Japan. The Methodists, the Baptists, and the Episcopalians were rapidly moving toward independence, and before the close of the first decade of the twentieth century the churches which had grown out of the earlier missionary work were in most cases independent of foreign control, and the missionaries were serving as helpers and advisers rather than leading the Christian movement. The Y. M. C. A., the Y. W. C. A., the Salvation Army, and the W. C. T. U., each made its own Japanese organization. The Christian colleges and universities, such as Doshisha at Kyoto, Aoyama Gakuin and Tokyo Women's College at Tokyo, are all directed by Japanese presidents and deans. It is impossible to overestimate the importance of the Japanese taking over the control of their own Christian institutions, because from 1900, the war with Russia and the friction with the other Western Powers, culminating in the American Exclusion Act of 1924, have presented a series of irritations to the Japanese spirit which would have made them very reluctant to continue in churches which had their headquarters in Europe or in the United States.

Modern Japanese Christianity. The period from 1900 to the present has been one of steady progress, although the numerical gains have not been as rapid as in some other lands. The Christian movement in Japan has found its chief following among the middle-class people—clerks, small merchants, and school-teachers; hence, it has been better able to maintain its own churches than in China or India, where so many of the poorer classes came in at first. The emphasis which they place upon education gave them a group of trained Japanese leaders, who, Japanese fashion, came rapidly into prominence. Some of the most distinguished of the Japanese political, religious,

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and social leaders have been Christians, and it is characteristic of the Japanese tolerance that these Christian leaders have not suffered by reason of having identified themselves with this minor group. Christianity has come to be regarded as one of the three great religious forces in Japan, Buddhism, of course, being first, and Shintoism being next. Both these ancient faiths have been influenced profoundly by their contact with the Christian movement. The present number of Japanese persons in the Protestant community is about 225,000. The Roman Catholics do not exceed 100,000, and the Greek Catholics number about 50,000; so the whole Christian community is not more than 500,000 persons.

Movements toward Union. Certain great tendencies are notable in the work of the Protestant churches. There is a growing dissatisfaction with the denominational differences and a tendency toward more complete fusion of the whole Protestant movement. It has not gone so far as in India or China, but once the Japanese are convinced of its advisability, they may move more rapidly than their neighbors in the Orient.

The so-called "Kingdom of God Movement," which was begun under the leadership of Toyohiko Kagawa, is causing the Christian community to have a new sense both of unity and of strength. In some respects this movement is outrunning anything of its kind ever done in the West. The program is so comprehensive as to be startling. First of all, it involves a great preaching development, in which it is hoped to reach not only the cities but the vast rural and fishing communities of Japan. In addition to preaching there is generous use of the printed page. Japan is in a unique sense a nation of readers, and not less than thirty-five thousand copies per week of the organ of this Kingdom of God campaign are sent out. The dimensions of the campaign can be understood when one studies the scores of pamphlets being prepared for its furtherance. They cover the following subjects: those relating to the community life, the individual, religion and social science, the life of Christ, Christian doctrine and the believer's life—its dynamic, its activi-

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ties, its worship. The Japanese here have set the pace for the Christian world.

There is a disposition to come into more friendly terms with the non-Christian religions. It is recognized by the Christians that there are certain areas which they hold in common with the other great faiths, and that there are certain types of activity in which all religious forces may be joined. From this they are not holding back, and it can be said with some confidence that ultimately there probably will be developed in Japan a type of Christianity which will be as individual as is their type of Buddhism or Confucianism.

Christianity as a Social Influence. The Japanese Empire has now come to what seems to be a crisis in its inner life. It is being torn by rival and seemingly contradictory forces. The military party seeks to make the nation strong in war at whatever cost. The commercial group wish the government to take whatever course will secure for them the largest measure of trade. The fascists are patriots of a belligerent sort whose chief interest is for the good of the masses. Another proletariat movement is that of the labor party or parties. In addition to these, there is a constant infiltration of Communist views, largely from Russia. The more thoughtful people of Japan seek some influence which will be potent in holding in check the somewhat tempestuous populations of Japan while the nation works its way through this time of crisis. Particularly do they fear the inrush of Communism. One distinguished Japanese stated in the Institute of Pacific Relations in 1930, "To successfully attack the Bolsheviks we must learn what they regard as their greatest enemy, and having discovered it, we must back it to our limit." Continuing, the speaker said that so far as he was able to determine, Bolshevism regarded Christianity as its most bitter enemy. So the issue seems pretty fairly drawn. Japan will pass through changes nothing less than revolutionary, and the problem is whether the revolution shall be directed in good will or by a destructive uprising of the humbler classes. Kagawa, who is the outstanding Christian leader, while really very liberal in

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his social theories, is bitterly opposed to the compulsory aspects of Communism.

New Studies of the Christian Movement. In 1931 The International Missionary Council, responding to the invitation of the National Christian Council of Japan, sent Dr. K. L. Butterfield to Japan, that he might co-operate with Japanese leaders in a study of the rural field, and assist in laying out a plan for its Christian occupation. In this task much strength was given to the survey by the assistance of Doctor Kagawa's collaborer, M. Sugiyama. In 1931-32 there was a united survey of Christian Education in Japan by a committee of Japanese, American and British specialists. This was followed in the same year by the Laymen's Foreign Missions Inquiry, with its careful scrutiny of the whole achievement of the Christian Mission. As a result of these surveys the complete co-ordination of the Christian work in Japan upon a scientific basis is in process. The Christian churches of Japan, more than any others of the Orient, give greatest promise of complete independence.

Japanese Christianity has upon it the burden not only of evangelizing the people and establishing the Christian Church, but also the task of functioning socially toward the salvation of a great nation. The Christian leadership is capable, the tasks are quite clearly defined, the opposition is keen and powerful, and the fight will have to be made. The issue will determine whether or not the present Christian movement has daring and capacity adequate to its need.

CHOSEN (KOREA)

Chosen might well be called the Belgium of the Far East. It lies between warring nations of much greater strength than itself, and its possession by any one of these constitutes a menace for the others. From its earliest history, therefore, it has been a bone of contention among the nations.

Chosen projects as a peninsula from the eastern coast of China and is separated from Japan proper by a narrow neck of the Sea of Japan. To the north lies Manchuria, and in 1898

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Russia came down through Manchuria as far as Port Arthur, which is opposite the northwestern frontier of Korea. Chosen was the site of the Chino-Japanese War in 1894, and of most of the battles in the Russo-Japanese War in 1904 and 1905. The Japanese armies which had marched through Chosen against the Russians, withdrew reluctantly, but insisted upon leaving advisers for the Korean government so that the previous entanglements with China and Russia might not be repeated.

The legendary history of Chosen extends to about 2000 B. c.; the written history begins about 1100 B. c. Chosen was a monarchy and the tradition made the monarch absolute ruler. It had always derived culturally from China. Its population in large part had come from that direction; its language and literature were largely Chinese; its religions those of China—Confucianism, Buddhism, and Shamanism—although in modified forms. When the Western nations began to have commerce with Chosen, the exact relationship to China was uncertain. China claimed to have some kind of a protectorate over the Koreans. The Japanese were eager to guarantee the complete neutrality of Chosen, and by treaty arranged with China that this attitude should be established and maintained. The war of 1894 was fought because of the claim that this neutrality had been broken. Had the government of Chosen been more quick and responsive to the currents of modern civilization which so tremendously affected the Japanese and Chinese nations, it might have held its place as one of the autonomous powers of the Far East, but its government was backward, and some say, very corrupt. Certainly it was not strong, and when in 1910, under suggestion from the Japanese, the young emperor, who had received his crown upon the forced abdication of his father, requested that the Japanese take over the government, the controversy as to the political status of Chosen came to an end.

The population of Chosen is nineteen and one half millions. The people are of uncertain racial origins, but the Mongol element is predominant in the north, and toward the south there is a Polynesian admixture. The literature is largely in the

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Chinese character, although the vernacular is written in a script of their own which yields itself to more popular use than the classical Chinese forms.

The chief industry is agriculture. While the country is mountainous, there are nevertheless large areas which are cultivable, and large crops of tobacco, rice, and other grains are raised. At the present time, under the scientific management of the Agricultural Department set up by the Japanese, very great progress is being made.

The earliest contacts with Christianity were with the Portuguese Roman Catholics. In 1592 there was a Japanese invasion of Chosen. It is said that among the Japanese forces there were some thousands of Roman Catholic Christian soldiers. Accompanying them was a priest who ministered not only to the Japanese but to such Koreans as would hear him. The Catholic movement which placed Matteo Ricci in Peking in 1601 extended its influence to Chosen, sending first of all from the West certain books on science and invention such as a telescope, and also including books setting forth the doctrines of their church. By 1777 a few of the scholars became interested and began to teach and practice the Christian doctrines as they understood them. In 1783 one of the embassy who went to the capitol of China at Peking, made a confession of Christianity and was baptized, taking the significant name of "Peter," inasmuch as it was hoped he would be the foundation-stone of the church in Chosen. The Roman Catholic mission began then in earnest, in the year 1784, upon the return of Peter, and has continued, chiefly from France, from that time until the present. The Koreans were not meekly listening to the preaching of the Gospel, but repeatedly, and as late as 1866, the Christians suffered martyrdom. This last date marked the close of anything like concerted and formal persecution of the Catholic missionaries.

The Protestant missions are much later in origin. The Dutch at least knew of the place and had introduced the knowledge of this land to their own people, but they did not enter upon

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missionary work. In July, 1832, a missionary who had been at work in Siam, Charles Gutzlaff, sought to enter. What he really did was to enter the northern ports of China, and while he may have distributed certain scriptures, he was told that he could not enter Chosen. At a later time he did make a brief visit, but no results of his work are reported. Other scattering attempts were made in 1866, 1873, and 1884. The missionaries who made these brief calls learned that there were a few Christians in Chosen, but nothing in the way of an established mission was effected.

The first Western nation to obtain a treaty and thus to open the door for unopposed teaching was the United States. This was arranged in 1882, being preceded by negotiations lasting four years. This will give some idea of the difficulty with which Western nations made their beginnings in Chosen.

The Protestant missionaries followed the treaty of friendship between the two nations. In 1884 a strong plea was made that the Presbyterian Board be allowed to enter, the plea coming from their workers in China. In 1883 the Methodist Episcopal Board passed a resolution accepting a donation of \$2,000 toward opening work in Chosen. The Presbyterian mission was the first to open work by sending a young doctor of medicine, Horace N. Allen, who arrived September 20, 1884. Doctor Allen's beginnings as a medical man were of an exciting nature. A local revolution was on, and the work which this Western doctor did among the wounded greatly endeared him to the people.

The Methodist Episcopal Board, which had already made preliminary studies through its mission in Japan, began its work about the same time under the leadership of Henry G. Appenzeller and W. B. Scranton (1885). Almost from the first both the Methodists and the Presbyterians had medical and evangelistic work in progress. The two pioneer types were followed by schools. The Presbyterian Church of Canada and the Southern Presbyterian Church of America, as well as the Methodist Episcopal Church, South, also entered the work and set up their missions. The two great groups, the Presbyterians and the

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Methodists, have done most of the missionary work in Chosen. The Anglicans are represented by the Society for the Propagation of the Gospel. The Salvation Army and the Seventh Day Adventists are also present. The churches of Japan have followed their people to Chosen and have established strong congregations.

At first the Christian movement made slow headway. The disturbed political conditions were not at all conducive to the best work, but gradually the Koreans came to be interested, and then, after a time, real enthusiasm for the work of these missionaries who were giving them modern medicine, modern education, and a modern interpretation of religion came to be felt. The Protestant Christian population has grown until it is now about three hundred thousand. The churches have come to full self direction. The three chief Presbyterian bodies have organized what is known as the Presbyterian Church in Korea, and the two Methodist groups have organized the Korean Methodist Church, adopting their own creedal statement and electing a general superintendent from among their own people, J. S. Ryang.

The Korean church faces three handicaps: One is the fact that their country is so largely agricultural and that the churches in these farming regions share the economic depression which is characteristic of agriculture pretty much over the whole world. This makes it difficult for the church to support itself in strength, or to build those institutions necessary for its most rapid and permanent growth.

The second handicap is that of defeated nationalistic ambition. While Japan has done many worthy acts and has set on foot a large number of modern and progressive movements, nevertheless many of the Koreans are not happy in the Japanese Empire and still are hoping for the time when they may be re-established in independence. The missionaries are, in the nature of things, either favorable to the government or else neutral in the midst of this struggle. Many Christians of Korean ancestry believe that they were cruelly wronged by the inatten-

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tion of the American government in their time of crisis; while the Christians of Japanese origin cannot understand why American missionaries do not have greater enthusiasm for their noble government. It would seem that the very rapid indigenization of the church is almost imperative. The pace is not so slow as to be discouraging.

In the meanwhile, such announcements as the following, taken from the *Annual Report of the Administration of Chosen, 1930-32*, may help to relieve this feeling: "The Government-General appreciates the educational work of the foreign missionaries for the younger generation of the country. From their first arrival in the country some fifty years ago they established schools of more elementary grades which have been gradually increased until now they have schools of college grade. They may be said to have been the pioneers of modern education here."

The third difficulty lies in the attitude of the younger Koreans who have been trained in schools which set forth the modern scientific approach for a modern world-view. They feel that much of the Christian teaching is incompatible with the new knowledge which they have acquired, and it would seem that one of the problems immediately at hand is that Christianity shall fully make its peace with scientific method, if it is to hold its youth.

There was a time when it was thought that Korea as a nation might come en masse into the Christian movement. If the missionaries had been willing to baptize the emperor with the distinct understanding that they would ask their governments to intercede in the political difficulties, a medieval type of conversion could have occurred, and the Korean people would have come to Christianity. Such a method of conversion would certainly have been foreign to the genius of Protestantism, and in all probability it would have worked out in the complete expulsion of Christianity from Chosen when the Japanese became rulers.

The Korean church should have a large place to play in the future of their nation. Many of the most virile leaders of

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Korean stock have been educated in the schools of the Christian missions. The church promises early to be able to stand upon its own feet, to take care of its own house, and to spread its own evangel among the people. It has already undertaken missions to Manchuria and to Hawaii, following the Korean migration in these directions.

FORMOSA (TAIWAN)

The island of Taiwan has an area of 13,836 square miles, and a population of 4,337,000. There are three main divisions in the population: the aborigines, who inhabit the mountainous regions, and are as yet really uncivilized, and but little brought under the control of the government. The second group is the Chinese, who are now known as Formosans, due to their long residence and to their practical monopoly of the level lands which are the cultivable part of the island. Then there are the Japanese, who constitute but five per cent of the population, but who hold all offices of responsibility and are the ruling class.

Although the island must have been long known to the Chinese, and also must have been noted by the Portuguese, it was the Dutch who first formally took possession of it in 1624. It was not long, however, before some of the defeated partisans of the expelled Ming Dynasty in China came to Formosa, and succeeded in expelling the Dutch (1662). Thus it became Chinese, and continued under that leadership until the Chino-Japanese War, at the close of which it was ceded to Japan (1895).

The island has become of great commercial importance to Japan, furnishing the markets of that empire with many tropical products which are not easily obtainable elsewhere in the empire. A firm Japanese rule has pacified the island, and given opportunity for an economic development such as had not been possible under the inefficient former government. Very noticeable has been the increase of education under government auspices. The means of transportation have been widely extended, railroads being constructed, and many good roads laid down to areas hitherto almost inaccessible.

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But there has not been complete satisfaction among the people, most of whom are of Chinese origin. Nearly all the civil service appointments are distributed among the few Japanese. The schools attempt to compel the use of the Japanese language, either exclusively, or as a second language which is the medium of instruction of all the higher schools. The struggles which have been going on in China to establish a new and superior nation have had their influence upon the people of Taiwan. The Japanese government has seemed to be more repressive than is conducive to loyalty, and so has to rule a people who are unwilling to be submissive. The present government of the island is making efforts to develop the confidence of the people and may succeed.

The Roman Catholics have a well-established work, having entered a few years in advance of any Protestant agency. The Protestant missionaries are all Presbyterians, two boards being represented—the English and Canadian Presbyterians. The former entered in 1865 and the latter in 1872. The growth of the Christian community, while not rapid, has been of a good quality. The Presbyterian churches, which now have a constituency of about thirty thousand, are united in one synod, and are in a large degree self-supporting. Educational and medical work has been a means of strength and constitutes distinct opportunities of service. Since 1925 there has been a progressive devolution in the administration of the churches, and they are rapidly assuming the control of their own affairs. A theological college which has no lack of candidates provides an adequate supply of leaders. Some workers who have had need of special training have been sent to Japan for further study. Thus far the Christians have not been allowed to open work among the aborigines. The government seems to fear that the introduction of the new ideas might add to the troubles they are constantly experiencing in the management of these turbulent people. Possibly an acquaintance with the Gospel of Peace might work to help rather than to hinder the taming of these wild men.

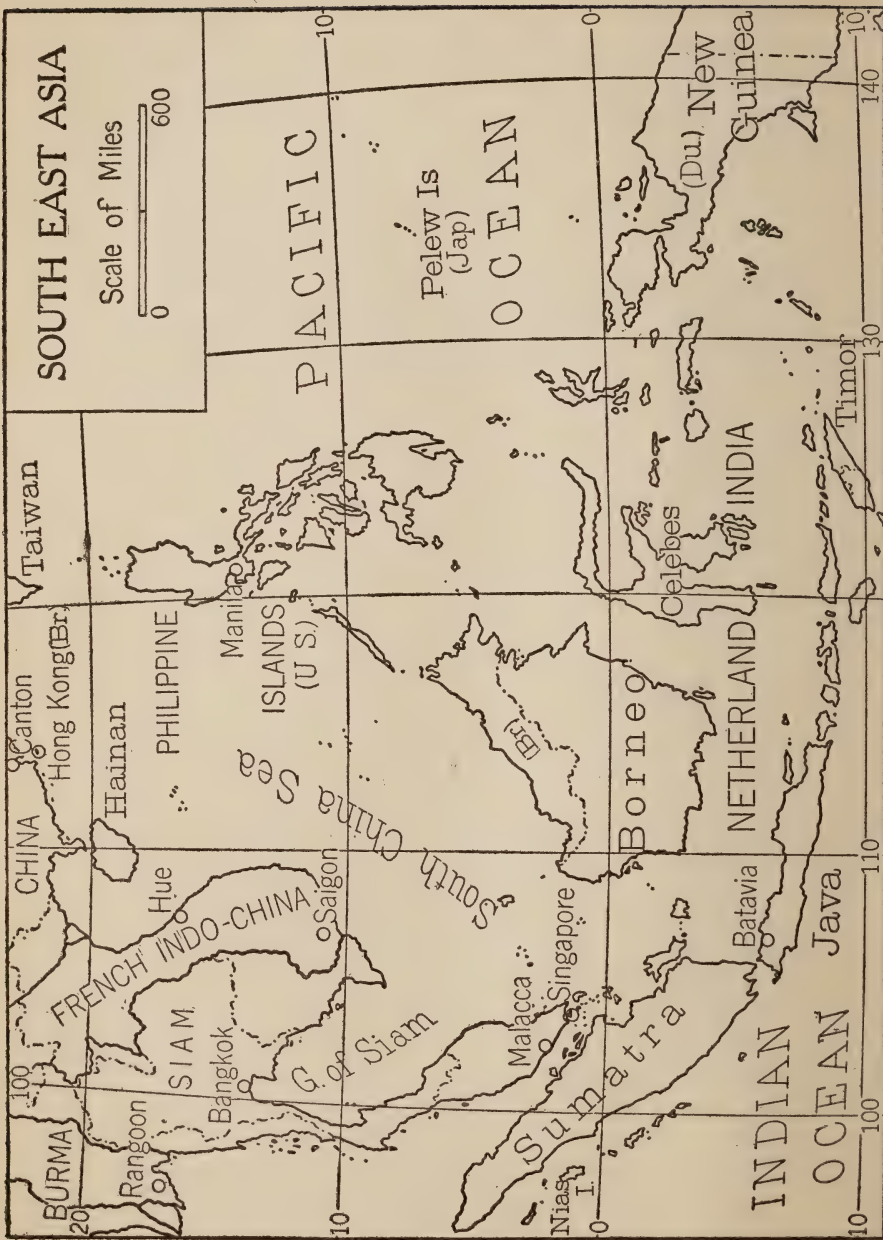
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The rules regarding attendance at Shinto shrines in Taiwan constitute a problem for the Christians, both Roman Catholic and Protestant. Recognition of Christian schools by the government is conditioned upon attendance at these shrines, and while in theory they are but symbols of patriotic loyalty, in fact some of the ceremonies at the shrines are regarded by some Christians as distinctly religious in type.

Since the rule of Japan, the Japanese Christians have been served by agencies from their own islands, there being not less than four Japanese Christian groups at work among this constituency.

SOUTH EAST ASIA

Scale of Miles



SECTION VII

SOUTHEASTERN ASIA

FRENCH INDO-CHINA

THE beginning of French influence in Indo-China dates from 1787, with a treaty between the king of Annam and the French. In 1858, by reason of the massacre of certain French Roman Catholic missionaries, a punitive expedition was undertaken, and in 1862 Cochin China was ceded to France. From that time until the treaty of 1896, which closed the question of boundaries, there was intermittent struggle.

The Land and the People. The area of French Indo-China is 284,816 square miles. The population is 20,697,000. There are four principal districts: the low-lying marshes surrounding the delta known as Tongking, the mountainous and heavily wooded section of Annam, the rich alluvial plains of Cambodia and Cochin China, and the mountainous hinterland, inhabited by aboriginal groups known as the Laos. In addition to these areas, there is the territory which is leased from China, Kwangchow Bay, and islands off the Chinese province, Kwangtung. The government is by a governor-general, who is assisted by administrative chiefs in each of these territorial divisions. The greatest product is rice, which constitutes three fourths of the exports. In addition, there are sugar, tea, cotton, tobacco, spices, coffee, and fruits; very rare forests of hardwood, rubber, coconuts, and dye woods, and a limited supply of coal and the minerals.

Christian Work. The French government, following its traditional attitude of reluctance toward admitting missionaries from other lands, has been very hesitant about sanctioning Protestant missions. The Roman Catholic missionaries were there before the French government, and their work of evangelization has been widespread and successful. It was only in 1911, following the separation of the church and state in France, that the Chris-

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tian and Missionary Alliance from the United States was able to effect an entrance, extending its work from the stations occupied by this society in south China. Before this time a very small Swiss mission existed in the extreme north among the Laos, and the Bible Society was distributing a few Scriptures. The total Protestant population at the present time probably does not exceed one thousand persons, and the future of Christianity seems at present to rest dominantly in the hands of the Catholic missionaries. The government would probably be favorable to French Protestants, and an independent French Protestant mission has been begun, but up to the present has made meager progress, owing to lack of funds.

BRITISH MALAYA

Many States. Under this broad name are included the Straits Settlements (Singapore, Penang, and Malacca), the Federated and Non-Federated States on the Malay Peninsula, and British Borneo, which includes the three British protectorates of north Borneo, Brunei, and Sarawak, each having its own administration. The area of the Straits Settlements is 1,600 square miles, of the Malay States, 49,000 square miles, and of British Borneo, 75,606 square miles. The total population of British Malaya as thus reckoned is 4,134,765.

Singapore. The chief city of this region is Singapore, which is a port of call for almost all steamers between Europe and the East, and, indeed, for trade passing from eastern Asia to India and Africa. It is the world's greatest rubber market, and is also headquarters for tin, copra, tapioca, sago, hides, pineapples, and cinchona.

The Federated Malay States, four in number, have been politically under British protection. The Non-Federated Malay States are five, with products such as are enumerated as passing through Singapore. In each of these Non-Federated States, the ruling sultan is helped by a counsel and by a British resident. The whole of this area is under the general oversight of a governor of the Straits Settlements, residing in Singapore.

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At the present time among the Malay States there is a strong movement toward larger independence from foreign control and influence and toward complete federation.

The People. The population is much mixed. Large numbers of Chinese tradesmen have come into the southern areas, and are very successful in business. Many coolies from India and China have been indentured as laborers on the various plantations, and in almost every case they have chosen to remain when their period of indenture has expired. The recent decline in prices has closed much work and caused the repatriation of many coolies. There is hope for at least a partial recovery of economic status. The original Malay population is pretty largely eclipsed commercially and even numerically by these more enterprising neighbors from the northwest and southeast.

In religion the Malays are nearly all Mohammedan. The Indians have brought their Hinduism with them, and the Chinese show the usual interest of religions incident to their origins.

The Christian Mission. The Christian missionaries have been at work here for many years. Their successes have been won largely among Indians and Chinese. The Portuguese Roman Catholics made their beginnings when their traders, passing through the Straits of Malacca, left their priests to care for the settlements and also to begin work among the natives. It was at Malacca that the body of Xavier was first interred. From these beginnings there has grown a flourishing church.

The London missionary, William Milne, settled at Malacca in 1815, did valuable work in connection with the Chinese language and with the establishment of a school—The Anglo-Chinese College. The present number of British societies is 6, with 87 missionaries. There are 5 American missionary societies, with 108 missionaries. The Protestant community as reported for British Malaya is 17,849, nearly all of whom come from European, Chinese, or Indian stock. The Malay thus far remains a Mohammedan. Singapore is the seat of a bishop of the Anglican Church, and the residence of the Methodist Episcopal Missionary Bishop of Southeastern Asia.

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Anglo-Chinese Schools. Possibly the most important single piece of work being done here is that of the grant-in-aid schools. The Chinese in particular have been eager for education, and the British government has found it difficult to secure an adequate number of properly trained leaders for educational work in this area. Even when available, they have usually been unwilling to come save upon large salaries. The missionary staff have been a much-welcomed addition to the educational work of Malaya. There are many excellent schools, patronized chiefly by the enterprising Chinese, but also by the Tamils, and the mixed populations of this heterogeneous land. The Straits Chinese, largely the children of Chinese fathers and Malay mothers, have been especially open to Christian influences. Large numbers are coming into the churches.

The flourishing rubber, tin, and copra products make the rising churches more completely self-supporting than in most young missions. Although the church has suffered greatly from financial depression, it is vigorous and has been taught not only to take care of itself but to present its message to the non-Christian populations which surround it. How far it can complete this task is one of the problems which await an answer. It would seem that both the character of the races from which the Christians come and the economic resources available should make here, at an early date, a fully independent church.

PHILIPPINE ISLANDS

The Land and the People. The Philippine Islands lie between five and twenty-one degrees north latitude, and are located near the center of a circle which would include in its circumference the Dutch East Indies, British Malaya, China, and Japan. They were discovered to the West by Magellan in 1521. The islands upon which he came were inhabited by Mohammedans, to whom he gave the Spanish name for such religionists, "Moros," or "Moors." From 1521 to 1564 there was strife for possession of these islands. The Portuguese had come upon them by an eastern route and claimed them as being the limit of the Eastern

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territory given as a decree of Pope Alexander VI (1494). The Spaniards insisted that the Philippines were in the lands to the west which had been assigned them by the same decree. The matter was really settled by Spanish colonists formally taking possession. There are in all more than 7,000 islands, large and small. The total area is estimated at 114,400 square miles. The population in 1930 was 11,913,167.

Races. The inhabitants may be roughly divided into three groups: the civilized and Christian tribes who usually refer to themselves as Filipinos; the non-Christian and aboriginal tribes, such as the Negritos, Igorotes, and Tinguianes. (These are only slowly coming under the civilizing influence of modern society.) The third group are the Moslems, or Moros, of whom there are about 400,000. They are settled among the southern islands. It is thought that the Moslem religion might have spread throughout the group if it had not been for the Spanish occupancy before the development was completed.

Early History. These islands were colonized by Spain in 1564, and Manila was made the capital in 1571. Although various attempts were made to take them out of Spain's authority, the British even taking possession of Manila during the war with Spain, 1762-64, they remained a Spanish possession until the Spanish-American War in 1898. They were not a very profitable possession of the domain of Spain, particularly in the later years, as there were constant revolutions. In the nineteenth century there were not less than five revolutions, and an uprising was in progress at the time of the American occupation. The leaders of this rebellion joined the Americans in defeating the Spanish at that time.

Present Government. Since the Spanish-American War, in 1898, the Philippines have been a possession of the United States. The whole of the archipelago is under civil government. The chief executive is known as the governor-general, and is appointed by the President of the United States. There are six cabinet officers, of whom only one, the secretary of public instruction, is an American. The Legislature is composed of two

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houses, the members of which are elected by popular vote with the exception of nine members of the Lower House, and two of the Upper House, who are appointed by the governor-general to represent certain groups which would not otherwise have a voice in the government.

Present Trends. Very great progress has been made in education and in the general financial standing of these islands, and the inhabitants, while thankful that they have been given so large a measure of self-government, are earnestly seeking the fulfillment of America's promise that they shall have full independence as soon as it can be obtained on terms deemed just by them. The numerous languages present such a difficulty that education is being given on the basis of English, which will in time become the common language of the archipelago.

Roman Christianity. The Philippines were the first Christian nation in the Far East, and although the work of the friars, particularly in the later years of the Spanish occupation, was not appreciated by the people and seemed rather an irritation, nevertheless that contact with Christianity and with Spanish civilization has given them a distinct advantage in the race to adopt the religion, manners, and customs of Western civilization.

Following the American occupation, the Catholic friars, chiefly Portuguese and Spanish, were induced to withdraw from the islands, as they had incurred the extreme displeasure of the Catholic population there. Their place has been taken largely by young and vigorous priests, chiefly from the United States, who are rapidly leading the church to much more effective expression of Christian ideals and life.

The Catholic missions have been much helped by coming into the possession of the large fund which the American government paid for the land of the friars. So many of these titles were disputed that it seemed best to pay outright for these lands and then to redistribute them among the population. Something like \$7,000,000 was thus released for the use of the Roman Catholic churches in the Philippines.

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Evangelical Churches. Protestant missions entered with the American occupation in 1898. The missionary boards are almost without exception of American origin and of the "northern" branches. Having learned by the work of their boards in other fields, the Protestant missionaries have made use of methods approved by experience. All the provinces of the islands were apportioned among the various boards, and it was so arranged that there should be no overlapping. Even the one or two boards which did not officially join in this comity arrangement have worked in fields distinctly apart from those of the other missions. Large numbers of the Filipinos, having fallen away from Roman Catholicism, were eagerly looking for a place in which they could express their religious life. Almost from the first, the Protestant congregations as they were formed have been self-supporting, and the thirty years of Protestant work in the Philippines have shown the largest numerical ingathering of any initial thirty years in any mission field in the world. The total Protestant Christian population of the Philippine Islands, as of 1928, exceeds two hundred and twenty thousand.

Why Protestantism? There seem to be clear reasons for the establishing of Protestant missions in the Philippines: first, that they may arouse the large and somewhat backward Catholic institutions to loftier and more vigorous efforts; second, that they may provide a church home for such of the Filipinos as can no longer satisfy themselves in the Catholic group; and third, that they may evangelize the pagan and Mohammedan tribes who are as yet merely in the beginnings of their movement toward Christianity.

Looking to the Future. The outstanding features of the Protestant movement in the Philippines to-day are:

First, the tendency toward co-operation and unity. The non-Catholic churches have chosen to be called simply "Evangelicals," the denominational name usually being carried as a subtitle. The comity arrangements concerning territory to be occupied have made possible a co-operative effort in covering the islands. In the Union College in Manila not less than five Protestant

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denominations work with greatest harmony and with much success. Other schools, such as that at Ilo Ilo and the Silliman Institute in the south, are fast assuming the aspect of union institutions. The Presbyterians, Congregationalists, and United Brethren have already made a beginning of a united Protestant Filipino Church. Other large missions are either in the way of amalgamation or vital co-operation with the union movement. This is as it should be, for Protestantism will need to present a strong, united church, if it is not ultimately to be crowded out by the vigorous opposition of the alert Catholic hierarchy, which insists upon claiming the whole field.

The second feature of Protestantism is its great interest in education. It is sending its children to the public schools in large numbers. In many of the high-school centers it is establishing hostels; and certain churches not only care for the Protestant students who come, but constantly receive into their membership the more ambitious and daring youth who will not be content with anything other than the widest intellectual freedom. This issues in a strong religious education movement, under Union auspices. One of the more recent developments is the adaptation of adult education to Philippine use. Under the leadership of Dr. Frank C. Laubach, of the American Board, a movement has been set up through which many thousand adults have been taught to read.

A third feature is its attitude toward autonomy. The desire of the Filipinos for political independence has mounted almost to a passion. Many of the Protestant churches have gone into politics far enough to pass resolutions expressing themselves as heartily in favor of the independence movement, and this desire for political independence cannot but be reflected in a desire for ecclesiastical self-government. An attempt is being made to establish independent churches completely free from foreign domination. It seems probable that before many years there will be a church or a group of churches whose leadership will be in the hands of the present rising generation of Filipinos, that the missionary will find his place only as friend and helper

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and that he will work only in such numbers and in such places as those who have the churches in charge may wish to have him.

SIAM

The Land and the People. Siam is located between French Indo-China on the east and Burma and the Malay States on the west. Its area is 200,148 square miles. This is just about twice the size of New York, New Jersey, and Pennsylvania taken together. The population in 1930 was 11,506,207. There are three chief races: The Thais, who like to be called Siamese, are the people of the river valleys and plains. To the north, in the mountains, are the Laos, a more primitive group, who during the past three decades have come into contact with civilization and are rapidly amalgamating with the Thais. The third race is the Chinese. There are 400,000 of them in Siam. They have come in chiefly from the southern provinces and carry on practically all the merchandising and industrial pursuits of Siam. The native populations are largely pastoral and agricultural.

Running across the center of the country are great water courses spread out over the flat surface so that the communications are chiefly by river or canal. Bangkok, the capital, has been called the "Venice of the East." At the west, however, there is a railroad line connecting with one from the Malay States and running fourteen hundred miles north and east.

History. Up to the fourteenth century Siam was a part of that vast empire which was loosely called "China." The populations of the mainland were forced into this peninsula in the struggles with Kublai Khan in 1250. It was not until 1350 that Siam had a king who ruled its whole territory, and its national history may be counted from that date. During the early struggles of Siam both the Portuguese and Dutch, whose traders touched on the Malaysian countries, appeared, but their relations were not such as to form permanent attachments. Siam's struggle to maintain its identity was with the Cambodians on the east and with the Burmans on the west. The Cambodians in particular were vigorous opponents and succeeded in winning

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large territories from the Siamese kings. When Cambodia passed into the hands of France and became a part of French Indo-China, and Burma was taken by the British and attached to India for administrative purposes, it looked as though Siam might be completely assimilated by these great powers. It was like a nut in the jaws of a nut-cracker. But in 1896 the British and French completed a treaty which, among other things, guaranteed the neutrality of Siam. Its territorial integrity and international relations being thus safeguarded by two European powers, the people of Siam were free to undertake the development of their country.

Present Progress. Siam has come to be one of the most progressive governments in southeastern Asia. Her railroad lines are well-built and efficiently conducted. Motor roads extend their services through a great part of the area where the canals and railroads do not serve; there is communication by air with the world outside, and even the Buddhist monks are beginning to preach their sermons over the radio. There are many hospitals, under both missionary and government auspices, and a complete public health organization which is re-enforced by the generosity and high skill of the Rockefeller Foundation. A medical school seeks to provide adequate health service for the nation.

There is compulsory elementary education which, although not vigorously enforced, is nevertheless quite generally observed. By 1921 the law courts and prisons had been brought to such perfection that Western nations were willing to surrender extra-territorial rights, so that in a very real sense Siam is free from that humiliation which has irritated so many backward peoples.

His Majesty, the King. The present monarch, with his wife, is wholly sympathetic with progressive movements and keenly alive to the hope of making Siam one of the very first among the nations of the East. Mention should be made of the consulship of the Hon. Francis Sayre, who was appointed during the presidency of Woodrow Wilson, his father-in-law. His warm personal friendship with those who were in leadership in

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the government, his intense interest in furthering education, transportation, and wholesome international relations helped make the period of his service an epoch of remark in American consular records. In 1933 the first elections were held under the new constitution. Study of the Siamese language has been made compulsory in all schools.

Buddhism. Siam has a varied religious life. First of all stands the Buddhist establishment, which is the official religion of the state. It is maintained at government expense. Every male Buddhist, upon attaining majority, is supposed to give at least six months' time as a Buddhist priest, donning the yellow robe and taking upon himself the discipline incident to that calling. It is estimated that one in thirty-six of the population of Siam is a "religious." Buddhism is further strengthened by the fact that most of the primary education given in Siam is at Buddhist schools connected with the monasteries and under the auspices of the monks. These schools are co-ordinated with the government system and by far outnumber the government schools. The Buddhism of Siam is of a more progressive type than that to the north and west, as in Burma and Tibet.

Moslems. Such Malays as are in Siam are Moslems, having been touched by the Mohammedan thrust which came across Arabia to India and around Cape Comorin into Malaysia. The Laos, being more primitive in type, are chiefly Animists. The Chinese immigrants, of whom there are large numbers, bring with them their own religions—Confucianism, Buddhism, and Taoism.

Early Christianity. Christianity reached Siam long before the Western nations came. An old catalogue of Nestorian bishops shows that before 800 there was a Nestorian episcopate in Siam. This group, like the other Nestorian communities of eastern and middle Asia, has completely disappeared, leaving no trace.

The Roman Catholics, beginning with the days of the Portuguese traders, came into Siam as early as 1662. They established a vicariate of Siam and by 1899 had extended their work to the animistic tribes and set up a vicariate among the Laos. Their

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work is carried on at the present time chiefly by French missionaries. They claim Christian communities of about 50,000.

Evangelical Christianity. The Protestant missions chiefly are the Seventh-Day Adventists, the Society for the Propagation of the Gospel, and the American Presbyterians. These are reinforced by the work of the American Bible Society. The one group which has succeeded in establishing a church of strength has been the American Presbyterians. Beginning in 1840, they have set up two missions, one among the Thais and one among the Laos. They have carried on medical, educational, and evangelistic forms of work. Their schools have 4,000 pupils and, like the Buddhist schools, are co-ordinated with the government system of education. Every encouragement has been given them to carry on. The membership, which is in larger part among the Laos, is about 15,000. The church is characterized by vigor and independence. In all probability, the church of Siam will be among the earliest of the churches of the East to attain to independence and carry on a work begun from abroad.

NETHERLAND-INDIA

Netherland-India is that numerous group of islands, large and small, which lie off the coast of Asia, with the Chinese mainland on the north, India on the west, and Australia on the south. Its lines extend to the Philippine archipelago at the northeast and out into the groups known as Oceania on the east. Chief among these islands are Sumatra, Java, Borneo, Celebes, and New Guinea. Of this latter, the eastern part belongs as a mandate to Australia and cannot, of course, be classed as a part of Netherland-India.

The Land and the People. The area of this group is 733,642 square miles. Occasionally it is given in larger terms; this is a conservative statement. This makes these islands, which belong to Holland, fifty-five times the area of that country. The latest available figures give the population as about 62,000,000, of whom 1,000,000 are Orientals and 250,000 European. The balance are those varied peoples of this vast area who are classed

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under the convenient and acceptable designation of Indonesians.

One of the remarkable features of Netherland-India is the very large population of Java. This island, with an area of about 50,000 square miles, has a population of 41,000,000, almost 800 to the square mile. Such a population could be supported only in a land of constant summer, where two and even three crops each year may be grown and where there is a rainfall adequate for the entire year.

Government. The rule is headed by a governor-general appointed by the government in Holland. There is a legislative and advisory council of sixty members, twenty-five of whom are Dutch—these all appointed. Part of the balance are elected by various constituencies, and the remainder are appointed in such a way that groups which might otherwise not have representation have delegates.

Non-Christian Religions. The Mohammedans came early into the East Indies, and their tradesmen were missionaries, as now. Those parts of the islands which engaged in trade were thus assimilated into the Mohammedan movements, so that to-day probably three fourths of the Indonesian population is Moslem. A large proportion of this Moslem community was originally of Hindu stock who had previously immigrated into these islands. The tribes which were back from the coast and away from the cities retained their animistic forms of worship, and these persist to the present day. Notable among these pagan groups are the Dyaks, the famous head-hunters of Borneo, and the Bataks of Sumatra.

Early Christian Attempts. The Portuguese, coming among the islands in the sixteenth century, sought to Christianize them. The Dutch, following in the seventeenth and eighteenth centuries, endeavored to drive out the Roman Catholic type of Christianity and to establish Protestantism. Both forms of Christianity are present to-day.

The early Dutch attempts at Christianizing were by the chaplains of the trading vessels until such time as trained missionaries were sent out from Holland. But these trained mission-

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aries were not altogether pleasing to the pioneer governors, who were interested chiefly in commerce. The latter complained that the missionaries gave more attention to the natives than to their fellow countrymen and were too fully absorbed in the strictly missionary task.

One of the regrettable features of the Dutch Christian propaganda was the practice of paying a fixed sum per capita for every convert who was baptized. The number of baptisms immediately rose astonishingly. Different figures have been given, but it would be perhaps safe to say that several hundred thousand pagans, Mohammedans, and Animists received baptism under such auspices. But later, when the newer and more careful Dutch missionary societies got matters in hand and this habit of encouraging people to become Christians by reward was completely abandoned, great multitudes of these "converts" who were really pagan at heart, abandoned their Christian profession.

Present-day Missions. The Dutch government has subsidized the missions of its state church and has usually given grant-in-aid to the schools of all the Christian missions. In at least three areas recent Protestant progress has been phenomenal and worthy of especial mention. First, there is the work of the Basel and Rhenish missions in Borneo, where large numbers of Dyaks have come into the Christian Church. Then in Dutch New Guinea the growth of the past fifteen years has been extremely rapid. In 1920 there were 7,000 Christians; in 1930 this number had increased to 18,000. It is that ratio at which progress is being made in this southern extreme of Malaysia.

In Sumatra and on the neighboring island of Nias the Rhenish mission has established an independent Batak church. It now numbers not less than 325,000, having its own officials, in large part paying its own pastors, building its own churches, and maintaining its own schools. The German missionaries are working "with and for and under" the indigenous church. The American Methodist Episcopal Mission has an excellent work in eastern Sumatra. The total Protestant population of all Netherland-India is estimated at 1,200,000.

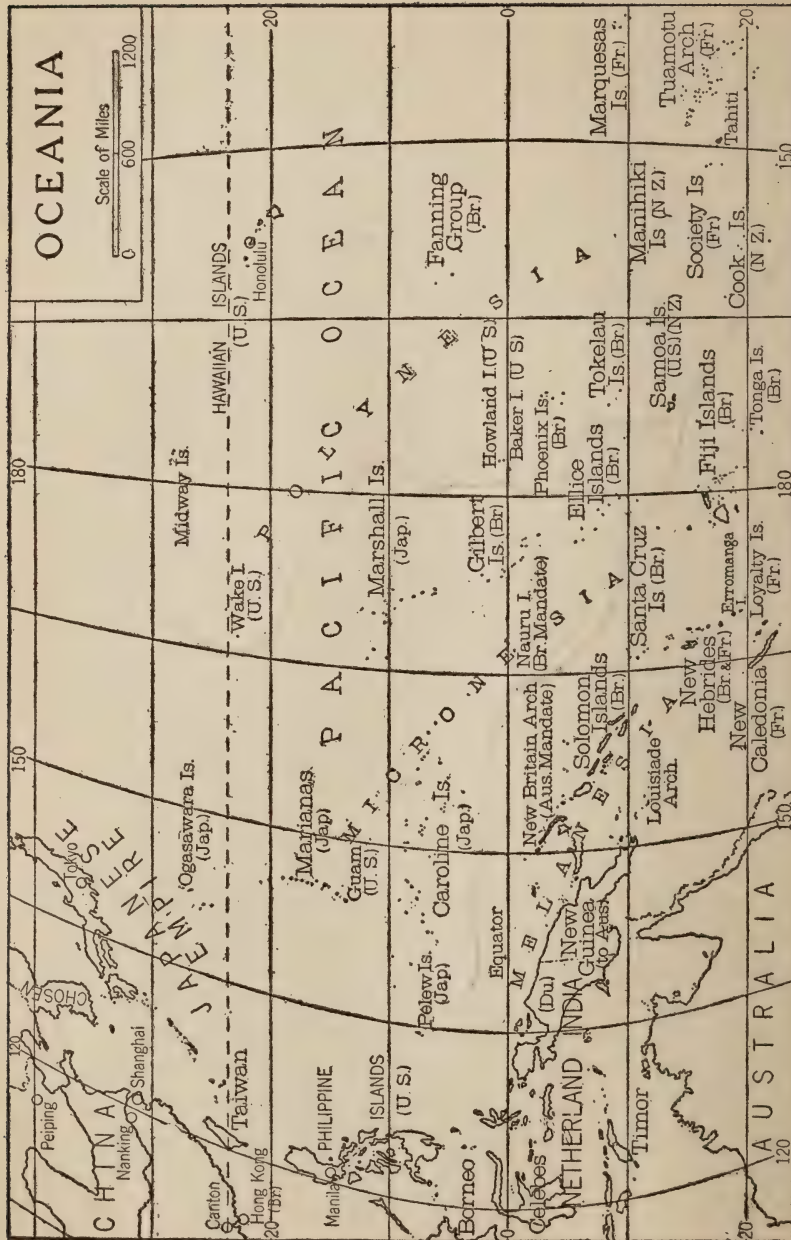
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Limiting Factors. The current economic depression has reduced the selling price of the chief products of these islands to a small fraction of what they formerly brought. Rubber, tin, tea, coffee, copra, and spices, together with the timber which is produced in such great quantities, are all selling at prices such as to make it very difficult for the church, which gave promise of being fully self-supporting, to reach that level. Furthermore, the decline of the grant-in-aid to mission schools, by reason of the straitened financial condition of the Dutch government has increased the difficulty. Improvement in economic conditions is hoped for.

Nationalism. There is a nationalist movement. The people are not in any sense homogeneous, and certain of the islands, such as New Guinea, Celebes, and Borneo, would perhaps hardly think of forming a national union with Java and Sumatra. But in Java, where the population is more than equal in number to many of the independent nations of the world, the Dutch have been hard pressed to keep pace with the nationalist aspirations of the people and at the same time to maintain their pre-eminence. This nationalist psychology affects the Christian movement in two ways: the mission which has its origin in a European land is thereby discounted, and, second, the rising generation chafes under any attempt at missionary control, by reason of their eagerness to guide their own affairs.

Moslem Revival. Another item to be reckoned with is the rising determination of the Moslem community to defend itself against the propaganda of the Christians. There have been more converts from Islam in the Dutch East Indies than in any other section of the Mohammedan world, the total number running perhaps to fifty thousand. Present-day Islam is determined that this shall not continue, so there are a definite defense organization and a counter-propaganda, this latter being furthered chiefly under the auspices of the Ahmadiya sect.

The church in the Netherland-India has struck its roots deep and firm. It is faced, as is Christianity the world around, with difficulties which will try the mettle and prove the worth of these younger Christian communities.



SECTION VIII

OCEANIA, THE PACIFIC ISLANDS

INTRODUCTION

THOUGH the Atlantic Ocean is relatively free from islands, the Pacific contains a vast number of small archipelagoes scattered throughout its vast expanse. Some of these lie in chains which skirt the shores of Asia and Australia; very large numbers of them lying near and south of the equator. The Pacific islands, apart from Malaysia, which already has been discussed under another section, are usually divided into three great groups.

Micronesia, which is comprised chiefly of the following archipelagoes:

1. The Gilbert Islands (British)—area, 166 square miles; population, 29,897.
2. The Marianne or Ladrone Islands (Japanese)—area, 245 square miles; population, 58,740.
3. The Marshall Islands (Japan)—area, 160 square miles; population, 9,500.
4. The Pelew or Caroline Islands (Japanese)—area, 175 square miles; population, 6,361.
5. Guam (United States)—area, 210 square miles; population, 18,620.

Polynesia, including chiefly the following groups:

1. Samoa or Navigator (United States)—area, 60 square miles; population, 8,763.
2. The Samoan Islands (Western; Mandate of New Zealand)—area, 1,133 square miles; population, 44,571.
3. The Hawaiian Islands (United States)—area, 6,454 square miles; population, 357,649.
4. The Society Islands (French)—area, 637 square miles; population, 18,500.
5. The Marquesas Islands (French)—area, 490 square miles; population, 4,000.

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6. Paumotu Islands (French)—area, 330 square miles; population, 6,000.

Melanesia, including among others the following important groups:

1. Fiji Islands (Great Britain)—area, 7,083 square miles; population, 176,793.

2. New Hebrides Islands (Great Britain and France)—area, 5,890 square miles; population, 60,000.

3. Santa Cruz Islands (Great Britain)—area, 380 square miles; population, 5,000.

4. New Caledonia Islands (French)—area, 8,548 square miles; population, 51,876.

5. The Loyalty Islands (French)—area, 1,050 square miles; population, 20,000.

6. Louisade Islands (French).

7. Solomon Islands (Great Britain)—area, 11,000 square miles; population, 150,583.

8. New Britain (Australia)—area, 10,000 square miles; population, 81,859.

9. New Guinea (Australia)¹—area, 91,000 square miles; population, 456,900.

A fourth added division might be the islands of Galapagos (Equador) and Juan Fernandez (Chile). These two groups lie nearer to the South American coast; and together have an area of about 3,000 square miles and a population estimated at from 500 to 1,000. The Roman Catholic Church has been the only organization which has given attention to the religious welfare of these scattered islands. At the latest report there was neither church nor resident priest administering to this group.

A foreign flag floats over every island. A series of wireless stations link Australia with Fiji, Cook, Solomon, Samoan and Hawaiian Islands, New Caledonia, and the New Hebrides.

The islanders of the Pacific fall into three divisions racially corresponding to the geographical alignment already made. The Melanesians are a short, stocky race, with broad flat noses, kinky hair, and a very dark complexion, almost black. The Poly-

¹Dutch New Guinea, which constitutes the other half of this island, has an area of 160,692 square miles, and a population of 195,460.

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nesians are thought by some to be a possible branch of the Caucasian race. Physically they are much superior to the other groups, averaging almost five feet nine inches in height. They are fairer in color and seem to have better withstood the onslaught of European contact. The Micronesians are a hybrid race, due possibly to their proximity to Japan and to the Philippine Islands. They are dark in complexion and small in stature, resembling considerably the people of Japan. The total population of all Oceania is not more than one and one half millions, thus being about ten per cent of that of the Philippines, or two per cent of the population of Malaysia.

Roughly classified, there are two types of islands, volcanic and coral. The volcanic islands are the tops of high mountains which have been thrown up from the depths of the Pacific, in many cases rising to a height of from three to five thousand feet, and in one or two cases going above an altitude of fifteen thousand feet. The coral islands usually lie in the form of a circle and seldom rise to an altitude of more than one hundred feet above the level of the ocean. They are formed by coral colonies building upon the top of submerged island groups. These "atolls" have a population limited by reason of the meager flora and fauna and are of relatively small importance. A third type of island, which is a combination of these two due to the subsidence of the margins of these islands, has a fringe of coral reef at a measurable distance almost completely encircling the higher mainland.

General Characteristics. These islands were for centuries isolated from the main currents of civilization. A climate which is so comfortable as to make the wearing of clothes almost unnecessary, and the prevalence of certain easily harvested foods and fruits, together make a situation which tended almost to complete indolence on the part of the inhabitants. Certain minor industries involving the care of these simple means of subsistence, and the building of elaborate canoes and ships of war constituted about the whole round of industry. One of the chief occupations of the various tribes seems to have been inter-insular

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war, combined with cannibalism as its crowning indignity. These natives were among the most capable navigators of history if they are to be judged by the size of their boats and the difficulties overcome.

Early European Contacts: Traders and Discoverers. The contacts of the Pacific islands with European peoples can be traced back to Balboa, who entered the Pacific across the Isthmus of Panama in 1515. In 1520 Magellan passed through the straits which bear his name and cruised in the Pacific. During the years 1768-1778 Captain Cook, certainly the most distinguished of the early British navigators, did noteworthy investigating in the Pacific. These early navigators were followed by whalers and traders who sought the tropical products of these islands in exchange for simple Western wares, and by labor recruiters who in theory employed these virile black islanders for use on great plantations, most of which were in Australia and New Zealand. In fact, however, this "employment" amounted almost to forcing them into slavery as the employers were very careless about returning these men to their native islands when the period of indenture ended. This "Kanaka" labor recruiting, as it was called, was not abolished until, because of the protest of missionaries, British moral sentiment was aroused at home. This resulted ultimately in the complete abolishment of the practice. J. G. Paton, the distinguished missionary, estimated that not less than seventy thousand men were carried away from these islands to the plantations and never returned.

Politically, following the Portuguese and Spanish, the British were leaders in acquiring dominion. They were soon followed by the French, and after the establishment of the German Empire, in 1870, the Germans were eager to lay claim to such islands as were not clearly under the flag of other European nations. During the Spanish-American War and as an auxiliary to that struggle, the Hawaiian Islands were annexed to the United States, and certain other isolated locations were also obtained by this country, chiefly for the use of cables and as coaling stations for their navy. The World War resulted in all

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the German possessions being stripped from her; those islands which lay north of the equator being given by the League of Nations to Japan as mandates, and those south of the equator being handed over to Australia and New Zealand.

The European contacts with the Pacific islands have in many respects been helpful. Some of the navigators and tradesmen were truly noble-spirited and were solicitous that the natives should be treated with respect and their welfare carefully provided for. On the other hand, the record of indignities suffered by primitive peoples at the hands of unscrupulous buccaneers and tradesmen is probably not matched in the history of the world. In many cases the introduction of rum prostituted the native morale. When it was discovered that these islanders offered slight resistance to such European maladies as measles and smallpox, these tradesmen saw to it that the islanders were infected with these diseases, in order that great numbers of the population might be wiped out, thus making the remnants easier to conquer and offering larger opportunities for white settlement. The labor recruiters often carried on by force of arms and frequently poisoned the minds of the indiscriminating natives against such whites as came among them with good intentions.

The Missionaries. Early in the nineteenth century the Protestant missionaries, attracted in part, doubtless, by the romantic stories of explorers and tradesmen, entered this great field. They found themselves at once in conflict with the characteristic vices of the natives, such as war, infanticide, cannibalism, and the like. In trying to help the natives they were forced into conflict with the tradesmen, and a feud sprang up between the missionary and the trader which to some extent persists even to the present day. The missionaries were certainly a thorn in the side of men who would make great fortunes by the cruel exploitation of primitive peoples, and even to-day the average smoking-room opinion of the missionary enterprise in the Pacific islands is likely to be far from complimentary. On the other hand, it must be said that the work of the missionaries did succeed in

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commanding the respect of great numbers of the better-intentioned governors and planters. Very early it became evident to the natives that they could count upon the Christian teachers to befriend them most effectively against their wrongs, inflicted by white men, and which they, alone, were unable to resist. The progress of the gospel in Oceania when considered as a whole has been phenomenal. A large number of the islands have been quite completely won to a profession of Christianity, and various cultural aspects such as schools, health provisions, and proper housing have been set up.

In addition to the work of preaching, the missionaries took an active interest in the economic development of the islands. They introduced into the islands horses, donkeys, cattle, sheep, goats, and fowls; also oranges, pineapples, lemons, melons, coffee, cotton, indigo, sweet potatoes, and pumpkins. Among the industries which they introduced and taught among the native people were the burning of lime, smithing, shipbuilding, the making of sugar, carpentry, masonry, and the raising of tobacco.

It will probably be best to discuss these island groups further according to their political alignment. The British groups will be the first to be considered.

BRITISH OCEANIA

In this group are the Gilbert, Fiji, Santa Cruz, Solomon, New Britain, and certain minor island groups. The *Gilbert Islands* were not taken under the British flag until 1892. Lying as they do on the equator, they were first approached by the missionaries of the American Board. The Christian preacher soon succeeded in winning the friendship of the native rulers and called their attention to the danger which threatened them by reason of the possibility of annexation to some of the European powers and coming under the abuses connected with the early labor trade. The king of one of the larger islands authorized the missionaries to make application on his behalf for admission to the United States. Neither the king nor the missionaries doubted that President Harrison would approve of the suggested arrangement,

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but Great Britain, learning of the possible affiliation with the United States, took formal possession in 1892.

The American Board has been at work here since 1857 and has succeeded in building up a strong indigenous church.

The *Fiji Islands* were entered by Cross and Cargill, two British Wesleyan missionaries, as early as 1835, and the progress of their work has been one of the most remarkable of missionary stories. "In 1835 there was not a Christian among these islanders, and in 1886 there was not an avowed heathen in all the group. Of the 116,000, not less than 104,000 attended Christian worship regularly." By 1854 these two missionaries had put the Bible into the Polynesian tongue, the principal one of the fifteen dialects.

The Fiji Islands were in ideal location for the growth of sugar and other tropical crops. The islanders, however, were unwilling to work at the pace demanded by the planters and indentured labor was brought in from India under conditions which not only endangered the health, but which threatened to break down the social morale of the laborers thus imported. It was not until a protest was made, and tenaciously adhered to by people who were specially interested in the Indian population, such as C. F. Andrews and his friends, that conditions which were not less than abominable were finally relieved, in 1920. These islands, therefore, now present a Christian native population, plus the perversion induced by the introduction of a pagan foreign element and an exploitation of business interests which has at times been completely without regard for anything except the paying of dividends.

The Roman Catholic Church has at the present time seventy-eight churches and chapels in the Fiji Islands, and three native training institutions, directed by a staff of thirty European priests and fifty European sisters. They report 287 native workers in addition to the European workers.

The government carries on eight schools for the islanders, and one school for the Indians. In 1928 the sum of 34,558 pounds was spent on education.

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The Wesleyan Church of Great Britain reports a large number of communicants among the Fijians. They claim that 78,496 out of 91,263 Fijians attend their church, which has a communicant membership of 26,158.

In 1929 the Legislative Council was organized, consisting of three Fijians and three Indians. The Indians resigned because of the insistence upon communal instead of general electorate. There are approximately 73,000 Indians in addition to the native Fijians living on these islands.

More responsibility is being given to the native church in order to encourage self-government and self-support. A new progressive spirit has begun to show itself. A nationalistic movement has started to develop, and a Young Fijian's Society has been formed, aiming at improving social conditions and general community attitudes.

The *Santa Cruz Islands* were entered by the British missionaries shortly after the middle of the nineteenth century. In this case the flag of the empire followed the missionaries, and the combination has seemingly worked out to the advantage of all. The dishonesty of the early traders was a severe irritant to the native people and as a direct result the island of Norfolk, one of the Santa Cruz group, was the scene of a martyrdom in 1871. The tradesmen had been in the habit of putting on the uniform of a priest and thus enticing the natives to their ships. In revenge, a supposed masquerading tradesman was killed, the natives discovering too late that they had murdered Bishop Patteson, who had been engaged since 1864 in translating the Bible into Mota, the language of Banks Island. The bishop's body was found floating upon a raft which the natives had carefully constructed. They had folded his hands upon his breast, crossed palm branches over him, and lashed him to the craft, thus expressing their regret for a mistake for which they could hardly be blamed.

R. H. Codrington took up the translation of the Bible into Mota, and with the help of the mission completed it in 1912.

In the *Solomon Archipelago* there are twelve larger islands

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and numerous smaller ones. For centuries these islands, lying out of the main track of trade, were practically unnoticed by the European nations. In 1883 Germany took control of the northern group, and in 1884 Great Britain came into possession of the southern ones. The German possessions were held until the World War, when they passed to Australia as mandatory power, thus making the islands wholly British. The work of Christian missions in this group has been administered almost wholly by the Melanesian mission of the Anglican Church. The progress has been remarkable; they report a Christian constituency of about 15,000.

Roman Catholic statistics show that 22 head stations have been established in the Solomon Islands, with 231 European workers and 376 native workers. The last figures on the number of native church communicants is 15,062.

British New Guinea is the eastern half of an island known as New Guinea. The western end of this great island has for a long period belonged to Holland, but that great colonizing agency never claimed the eastern half. In 1883, moved by the request of British missionaries, the state of Queensland in Australia announced the annexation of the southeastern part of the island, and appealed to the home government to approve the move thus made. They were hesitant, and during their vacillation Germany came in, and in 1884 annexed the north shore of the island, from the Dutch line to that held by Queensland. This helped to arouse the British Colonial Office, and they authorized the annexation by Queensland of the part already claimed. During the World War that part which belonged to Germany was transferred to Australia as a mandate, thus making the whole eastern end of the island British. It is estimated that by this move an area of about 90,000 square miles and a population of above 500,000 came into Australian hands.

The Dutch were the first missionaries in this area. From their stations in the west they pushed toward the interior, among the cannibals, in 1854, but due to the death of the pioneer missionaries they failed to establish themselves permanently. In

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1852 the London Missionary Society began its work in the southeastern portion, opposite Australia. The greatest name among these missionaries is that of James Chalmers, who began his work in 1877. Like Paton in the New Hebrides, he found himself in bitter opposition to the trade in contract labor and to the importation of firearms and liquors. It was a long-drawn-out struggle between the missionaries and the groups interested in these traffics, and the victory of the missionaries was only partial. On one of his trips Chalmers was aboard the same ship with Robert Louis Stevenson, with whom he struck up an acquaintance which lasted for life. Stevenson said of Chalmers, "He is as big as a church, a pioneer of civilization and love."

Upon the death of his wife, Chalmers left his station in the more fully developed section of his field and sought to penetrate the island and open up work among the pagans of the interior. This led to his martyrdom in 1901. The progress of Christianity in southeastern New Guinea (Papua) has been excellent. Churches, which are fully self-supporting, are well established, and in addition to the work of the Congregationalists, the Anglicans have begun a thriving mission.

In the *New Britain Archipelago* the Australian Methodists have been at work since 1875 and report over 300 churches with about 7,000 members. The Christians here are characterized by a missionary spirit, many of their young men offering for service in other islands.

Recent history has shown Australia to be moving somewhat slowly with her new inheritance from Germany. As the Papuans were not very willing to work for the white man, the Germans had secured their laborers by recruiting, and this system has been carried over into the Australian regime. The discovery of gold and the attempt to develop these mines has added to the pressure for additional laborers. In 1929 it was estimated that in this particular district of 40,000 men who were eligible for labor, as many as 30,000 were already employed. The German missionaries in this section were undisturbed by the change in governmental oversight, and are continuing their work. How-

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ever, it is being done under a double economic handicap due to the straitened circumstances in Germany and to the vast decline in the prices of tropical products such as copra and palm nuts. The Methodists of Australia also have a work in this northeastern portion of the island, and already it gives much promise.

FRENCH OCEANIA

Chief among the French Pacific islands are three groups which may be considered together—the Society Islands, the Marquesas, and the Paumotu. The *Society Islands*, thirteen in number, were so named by the British in honor of the Royal Geographical Society. The exploration of Captain Cook aroused very great interest in these islands among the British. He had discovered here the remains of a church building erected by Roman Catholic missionaries long before and then abandoned. In 1777, in visiting Tahiti, he found a cross with this inscription, “Christus vincit, et Carolus imperat, 1776.” The comment of this practical-minded man of the world was, “It is very unlikely that any measure of this kind could ever be seriously thought of, as it can neither serve the purpose of public ambition nor private avarice, and without such inducements I may pronounce that it will never be undertaken.” This is an interesting statement, made by the great navigator, of what he conceived to be the only two adequate motives for the development of these islands. Doubtless he was surprised to learn that the story of his voyages aroused a group of men who were eager to go to these islands with motives other than political advancement or personal gain. In 1797 the London Missionary Society sent a ship with thirty missionaries to this new land. They landed on Tahiti, the largest of the islands, and worked from there, going out through the Marquesas and Paumotu.

The pioneer missionaries followed fluctuating fortunes for a period of years, due chiefly to the vacillation of the local king. When he smiled, the gospel had an opportunity; when he was hostile, the missionaries were compelled to seek refuge. Finally there came to the throne a king who was genuinely interested

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in the work of the missionaries, and in 1812, in the presence of all his people, he publicly confessed his faith in Christ. This was the beginning of a great era of prosperity for the missions. In 1823 a visiting tradesman recorded: "The missionaries of the Society of London have entirely changed the manners and customs of the inhabitants. Idolatry no longer exists. The bloody wars in which the people engaged, and human sacrifices, have entirely ceased since 1816. All the natives can read and write."

A similar testimony given in 1839 is yet stronger. Captain Hervey, in command of a whale ship, says of this group: "Tahiti is the most civilized place I have been at in the South Seas. They have a good code of laws and no liquors are allowed to be landed on the islands. It is one of the most gratifying sights the eye can witness to see on Sunday in their church, which holds about four thousand, the queen near the pulpit with all her subjects about her, decently appareled and seemingly in pure devotion."

However, this situation in which the contacts with European civilization were limited to Protestant missionaries was soon to end. In 1836 certain Roman Catholic missionaries were permitted to enter by consent of the local ruler and over the protest of the Protestant missionaries. Their entrance brought friction, and the French government thought it necessary to protect their missionaries. This led to further occupation, and in 1842 a French Protectorate was established, and in 1880 these islands were annexed. The London Missionary Society, which had been so strenuous in its opposition to the Catholics, decided that it would be best to withdraw completely from the field, and their responsibility for further evangelical work was taken up by the Paris Evangelical Society, which works in complete understanding and co-operation with the government. Among these French islands there are in all about thirty thousand Christians at the present time, of whom about twenty thousand are Catholic.

The annexation by a European nation led to the introduction of the sale of rum. A number of the contagious diseases of the West were brought in and the somewhat Edenic conditions

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which existed under a purely missionary status have now shifted to the place where Tahiti has become an important port of trade, with all the vices of most trading points. Large numbers of tourists and people of leisure who wish to make permanent residence come to these islands, whose beauty is unsurpassed and whose climate is most equable.

Somewhere in the study of these island groups the work of the Mormon missionaries should be mentioned. Our study of Hawaii will show that they have established one of their great temples there, from which center they are working out through Oceania. The custom of the Mormon people, which encourages every young man whose family can maintain him in the enterprise to spend at least one term as a missionary, makes provision for a very large number of workers, and the habit of the Mormons to tithe all their possessions gives them economic resources much greater than can be commanded by a Catholic or Protestant missionary.

New Caledonia is one of the largest of the Pacific islands, being next to New Britain in size. For a long time it has been in use by France as a convict settlement. In addition to the French convicts there are the aboriginal peoples and a good mixture of Japanese immigrants who have come in as laborers. The Christian work is chiefly accounted for by the Catholics. Their reports show 83 workers and 25,000 Christians. The French Protestants are also at work with a small constituency and one or two other Protestant groups are making an entrance.

The *Loyalty Islands*, being quite distant from the other French groups, need separate attention. They were first evangelized by native evangelists from distant islands. One would like to believe that the story which has come down to us of the beginning of Christian work there is true to fact. The story is that Tao, who was born on one of the Society Islands, traveled the long distance of three thousand miles to one of the islands in this group, and going ashore from a canoe, amidst a crowd of savages who were known to be cannibals, he at once announced that he had come as a friend to bring a message to their king

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regarding the Great Spirit. When given an audience with the ruler, he was asked, "Have you seen the Great Spirit?"

He answered, "No; it is impossible to see a spirit."

"Then," said the king, "how did you get your message?"

He replied, "By letter, and this is it." Then he produced the New Testament and read portions from his book. The king is reported to have hesitated at first, but later became friendly, and these islands early became completely Christian.

CONDOMINIA

The *New Hebrides Islands* are now a condominium of Great Britain and France. There are about thirty islands in the group. The first European contacts were brought about by trading in the sandalwood which grows so luxuriantly there. One of the earliest missionaries was John Williams, whose martyrdom in 1839 aroused the interest of Great Britain, and resulted in the sending out of John Geddie in 1848. Geddie served for a period of fifteen years at Aneityum. Churches and schools were established throughout the island and an ordered civilization was set up. The largest church of the island would seat about a thousand people. When Geddie died, the people erected a tablet to his memory with the remarkable inscription, "When he came in 1848 there was not a Christian; when he died in 1872 there was not a heathen." The Gospel of Mark was published in 1853, the first portion of the Bible to be translated in western Polynesian. In 1863 the entire New Testament was translated, and in 1879 the Old Testament was put into this tongue.

The work of the missionaries did not prosper equally in some of the other islands. In Erromanga particularly, the task was most difficult, and not fewer than five of the missionaries of the society met violent deaths through the natives whom they sought to evangelize. These deaths were in every case followed by further Christian work, and gradually even the most difficult places are yielding to that type of good will which never gives up.

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The most noted worker in this group was John G. Paton, a Scotchman who came out under the auspices of the London Missionary Society in 1866, and spent almost fifty years in this great field. He was noted for his bitter fight against contract labor, against the liquor traffic, and against the traffic in girls. He succeeded in making himself thoroughly hated by those business interests whose profits were lessened by reason of his protests. Nevertheless, he succeeded in securing the help of the government, and, to quote Dr. E. C. Moore, "One lifetime had sufficed to see his islanders raised from primitive savagery to the virtues of children in a devout home, and then again demoralized and corrupted by the contagion of all the vices and crimes wherein civilized man so far outdoes the barbarian and descends below the beast."¹

The British-French condominium, which was begun in 1906, has been regarded by social and religious workers as more or less of a scandal. Certainly it has not been an ideally effective government, though it has probably been better than an era of constant strife for control which might otherwise have obtained.

A remarkable recent development has been the work of the Rockefeller Health Institute in its attempt to stamp out hookworm. At first the native peoples were suspicious and unwilling to submit themselves for treatment, but upon learning what could be done by these friendly visitors, they submitted themselves gladly to such help as could be given. As a result of this commission's work the somewhat steady decline in population seems fair to be arrested and possibly turned to a gradual increase.

The *Samoans*, or *Navigator Islands*, comprise another group whose rule is divided between two nations. These islands have come to be of particular importance since the development of the American possession of Hawaii. Lying directly in the line of trade between the Sandwich Islands and Australia, they were discovered by Captain Cook in his cruising among the Pacific Islands and named by him, Navigator. There are thirteen

¹*Spread of Christianity in the Modern World.* E. C. Moore, University of Chicago Press, 1919, p. 311.

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islands in all, only four of which are of sufficient size to be important. In 1832 these islands were visited by Williams, of the London Missionary Society, at which time he left a number of native evangelists. Returning in 1835, six British missionaries were placed in these islands. For a long time European nations kept hands off and the missionaries and the native princes sought to develop the islands together; but increasing rivalry among European powers for the trade of these islands led to impositions being practiced upon the native kings in order that they might deliver their wares. Germany seems to have been the chief offender, but the United States and Great Britain were also eager for a part. In 1879 the Germans, Americans, and British established a joint board of control over the islands. In 1899 Great Britain withdrew, leaving them to be divided between the Germans and the Americans. The World War stripped Germany of its interests and transferred them to New Zealand as a mandate, so that at the present time the islands are divided between New Zealand and the United States.

An addition to the work of the London Missions, the Wesleyans entered in 1835. Likewise the Catholics have been present in strength. They report 8,608 communicants, with 54 European leaders. The Protestant groups report a membership of 38,647 with 364 workers (native). In 1928 the London Missionary Society gave full self-government to the Samoan churches and also to the mission council which had been set up. Both governments and the missionary agencies are working co-operatively for the development of the native populations, although there have been complaints that the American occupation has not been in every respect creditable. These islands have been made famous by the presence during the closing years of his life of Robert Louis Stevenson, and his widely circulated volume, *Eight Years of Trouble in Samoa*.

JAPANESE OCEANIA

The *Marianne*, or *Ladrone Islands*, were discovered by Magellan in 1521. His experiences with the native peoples led him to

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call the islands "Ladrones" or "robbers," but in 1688, when Spain took complete charge, she renamed them for the Empress Maria Anna of Austria. The *Carolines* are chiefly coral islands of which one of importance is Yap, concerning which there was a struggle between the United States and Japan regarding cable-rights. The *Marshall Islands*, which were owned by Spain, were purchased by Germany. The *Pelew Islands* passed from possession by Portugal in 1526 to ownership by Spain in 1686, and then together with the Mariannes and the Marshalls to Germany in 1899. The World War gave to Japan the responsibility for driving Germany from the northern Pacific, and in doing this she acquired all those German islands which lie north of the equator. These groups are therefore included. Protestant missions in these islands were carried on by the American Board, beginning in 1852. Their endeavors have been most successful. There was only slight attempt from tradesmen and navigators to pervert the simple minds of the natives, and the missionaries soon became leaders in the development of practically all lines of endeavor. At the present time there are more than twenty thousand Christians, of whom about eleven thousand are Roman Catholic. The Protestant churches are very largely self-supporting and self-propagating. The work of the American missionaries here has been re-enforced by the gift of a large number of effective evangelists of the Hawaiian Evangelical Association.

AMERICAN OCEANIA

Guam, which was one of the important islands of the Marianne group, was taken from Spain during the Spanish-American War in 1898. Inasmuch as its location made it a desirable acquisition for a naval harbor and coaling station, it was retained and from that time has been an outpost of the American government (now demilitarized). During the Spanish possession, only Roman Catholic missionaries were admitted. They had planned their work even before the islands passed from Portugal to Spain. Leadership has been in the hands of the Jesuits, Augustinians,

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and Capuchins, and in 1930 the Catholics claimed a large proportion of the population for their constituency, not less than 14,655 out of the 18,620 people.

In the second year of the American occupation the American Board entered on behalf of Protestantism, over the very violent protest of the Catholic Christians. They have since given the charge over to the General Baptists. Those who know the situation insist that the coming of Protestant missions not only made possible the beginning of churches under their auspices, but that it quickened the activities and stimulated the life of the Catholic groups, so much so that, particularly in their schools, they are now ministering to a much larger group than formerly. The American government has followed its usual practice in establishing through the island practically universal elementary education, directed by the naval chaplain, and here among these vast stretches of the Pacific there is an attempt to build an American type of civilization. Those interested cannot but wonder what the outcome will be.

The Hawaiian Islands stand at the crossroads of the Pacific, being in a direct line from Australia and also a port of call for nearly all the steamers from San Francisco to Yokohama and Shanghai. There are twelve islands, running from Hawaii, the largest, at the extreme south, to Kauai, at the northwest. Certain low islands and sand banks extend another twelve hundred miles farther north to the Midway Islands, eight in all, which are usually included in this group, making a total of twenty.

The people are Polynesian in race, which means that they are tall and more nearly like the Caucasians than are their Melanesian or Micronesian neighbors. These islands had a large population when they were first discovered. Although it is certain that they were known to the Spanish and Portuguese navigators, Captain Cook, the celebrated British sailor, is usually given credit for their discovery. He came to the islands while on a journey to the extreme northwest and returned the following year. At his second visit he spent considerable time going ashore, and being mistaken by the simple-minded natives for a

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god, was worshiped as such. Neither he nor his sailors were able to play the part, and having offended the islanders, he was put to death. After the departure of his ships only occasional visits were made, by whalers or trading vessels. The landing of Vancouver, the British explorer, whose name was given to the bay off the coast of Canada, meant a distinct contribution to these islands. He brought with him certain domestic animals and succeeded in having a taboo established so that for several generations they were free to increase. He also introduced useful plants and showed so benevolent an attitude toward the people that they asked him to petition his country to make their islands a part of its domain. Great Britain was unwilling at that time to undertake the annexation of a group of islands so far distant, and they were left to their own resources.

Kamehameha I is the name of the greatest of the native rulers. In 1795 he succeeded in consolidating all the islands under one rule, which rule was both intelligent and benevolent. The rulers following him, becoming acquainted with Western ideas, came to suspect their old religious leaders, and in 1819 the vast number of "taboos" which made for such sore limitations in the life of these islands were abolished by edict of the ruler.

In 1893 the islands were organized into a republic under the presidency of S. B. Dole, the son of a foreign missionary. In 1898 the events of the Spanish-American War made it well-nigh imperative that the Americans should have a harbor for their ships en route to the Philippine Islands. By this time a very considerable sentiment had developed in the islands for annexation to the United States, and in this year the president of the republic formally announced the allegiance of his country to the United States. His gesture was answered by a bill in Congress offering to annex the island. In 1900 a territorial government was organized and the usual scheme governing the territories of the United States was put into effect. The governor is appointed by the President, the Legislatures are elected by the people, and a "delegate" is regularly sent to the American Congress to represent the interests of this territory.

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To one who believes in Providence it would seem that the abolition of the old "taboos" in 1819 was designed to prepare the way for the missionaries who were already coming to the island. In New England, the American Board had been stirred to action by the visit of a stowaway who had come from the Hawaiian Islands on a trading ship and who pleaded earnestly for teachers to be sent to his people. In 1820, the year immediately following the religious reforms of the ruler, the missionaries appeared. They fully expected to find a land in which they would be forced first to oppose the crude and cruel religious rites which they understood had prevailed. They were surprised and delighted to find an almost open field for their propaganda.

These first missionaries of the American Board were in many respects very liberal in their ideals. The majority of them were not preachers, but were tradesmen, such as carpenters, smiths, and printers. The women were also prepared to teach house-keeping and sewing. About the first work attempted by them was the establishment of schools. The baptism of converts was delayed for some time because of necessity under their social constitution that the rulers would move first and the people would automatically follow the lead of their chiefs. The missionaries wanted to be certain that their first converts were genuinely Christian. The story of the American Board at work in these islands for the fifty years from 1820 to 1870 furnishes about the most exciting narrative of missionary history. The rulers one by one became Christians, and the people rapidly followed them into the churches. By 1870 the islands were so fully Christian and the institutions of civilized society so well begun that the American Board completely withdrew its financial subsidy from the islands. They also ceased to send out any further missionaries, permitting the native church to undertake its own affairs. "The Hawaiian Evangelical Association" was organized and to it were transferred the property of the missions and the responsibility of governing the churches. Besides educational work they have twenty-four centers among the various races.

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As a part of their legitimate work the missionaries had introduced many of the elements of civilized life, from the persuading of the people to wear clothing to the development of great herds of domestic animals and the introduction of modern agriculture. The one thing which the Board refused its missionaries was the right to have any part in the government, but even here they were not to be prevented, and certain of the missionaries resigned their commission with the Board and took places in government service. In this way, they felt, they could stand by the side of the native ruler, and help him not only in managing the affairs of the islands but also by giving him wise counsel in his increasing contact with Western civilization. The presence of the missionary advisers in the affairs of state helped to account for the very rapid development in the government of the islands.

The Roman Catholic missionaries first entered in 1827, but by reason of the unfriendliness of the king were forced to retire. In 1839 an edict of toleration was passed which permitted them to return, and since then they have gradually built up their community. They have never made many converts among the Hawaiians, but have a large constituency from among the Portuguese and Philippine populations who, having come as coolies, are now established as an integral part of the citizenry of these islands.

The Anglicans began their work in 1863. They came by invitation of the king. He had been abroad, and after seeing the Anglican Church ritual as it was carried on in the great cathedrals, came to feel the plainness of the Puritanical type of worship as carried on by the American Board missionaries and their descendants. Hence he sought a warmer and more colorful type of religious expression, which the Anglicans were not unwilling to provide. Following the Spanish-American War, the islands having become American territory, the British Church gave way to the Protestant Episcopal Church of the United States, which has greatly furthered the work so well begun by the British. Their chief field of activity lies among the Jap-

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anese immigrants, who have come to the islands in great numbers.

Perhaps it should be mentioned that the development of these islands as great sugar and pineapple plantations led to the demand for a much larger number of coolies than could be secured from the indigenous population, and great numbers of laborers came in from Portugal, Korea, the Philippines, Japan, and China. If the population of the three hundred and sixty-eight thousand islanders were divided into thirty-three parts, thirteen parts would be Japanese, five and nine tenths, Filipinos, seven and three tenths European, two and five tenths Chinese, and four and four tenths Hawaiians, either pure or mixed race.

Among the immigrants thus brought in, the Methodist Episcopal Church found a number of its members, Koreans, Filipinos, and Japanese, and it has followed these members into the Hawaiian Islands, establishing churches for each of these three groups, as well as for the American Methodists who are in business there. Certain smaller organizations are represented, but not in strength.

The Mormons have set up an important center in these islands. On the island of Oahu they have built a "temple," one of the most beautiful in the world, and about it they have gathered a community whose members give themselves to agriculture under scientific leadership very much as the Mormon community has done in Utah. They are not only able to support the church as an institution, but are sending missionaries to a great number of the Pacific islands. The stream of young and enthusiastic Mormon missionaries coming out at their own expense for a period of at least three years is one of the chief elements of strength in this work.

In the field of education the Hawaiian Islands have made great progress. In the year 1929 there were 187 elementary schools, with 2,485 teachers and 70,232 pupils, together with 62 private schools and 11,075 pupils. Higher education has not been neglected, and the University of Hawaii, established in 1907, has a total of 79 instructors and in 1929, 1,994 students.

OCEANIA, THE PACIFIC ISLANDS

The story of Hawaii in its contacts with Western civilization represents in outline the experience of the whole of Oceania. First is found a period of isolation in which the native peoples build up a large population, and carry on their somewhat crude and warlike forms of paganism; then the contact with traders, in most cases a detriment rather than an advantage; followed by missionaries, who in many cases succeeded in setting up a Christian community which leavened the ideals of the whole population and which practiced most of the arts of the civilization of that day. Later came the regular currents of international trade, with the attending political annexation of these islands. To-day a white man's flag floats over every Pacific island excepting those which were transferred from Germany to Japan. The productivity of the islands has in every case been markedly increased; but in most instances the contact with Western civilization, by reason of the introduction of rum and disease, together with strange and new ways of living, has greatly reduced the number of the native people. In Hawaii there has been an added feature, that of Oriental immigration, which is slowly filtering into all the other Pacific islands. It would not take a gift of prophecy to forecast that within perhaps another century a part of those vast populations which crowd Japan, Korea, and China to the bursting point will find congenial and permanent homes in these Pacific islands. The white man is finding them to be places of most enjoyable climate and of fascinating beauty. In all probability tourist trade will turn in ever-increasing proportions to these beauty spots, and many persons seeking release from the rigor of colder climates will do as did Robert Louis Stevenson, spend their declining years in the healthy atmosphere of a temperature which averages about 78 degrees for the entire year.

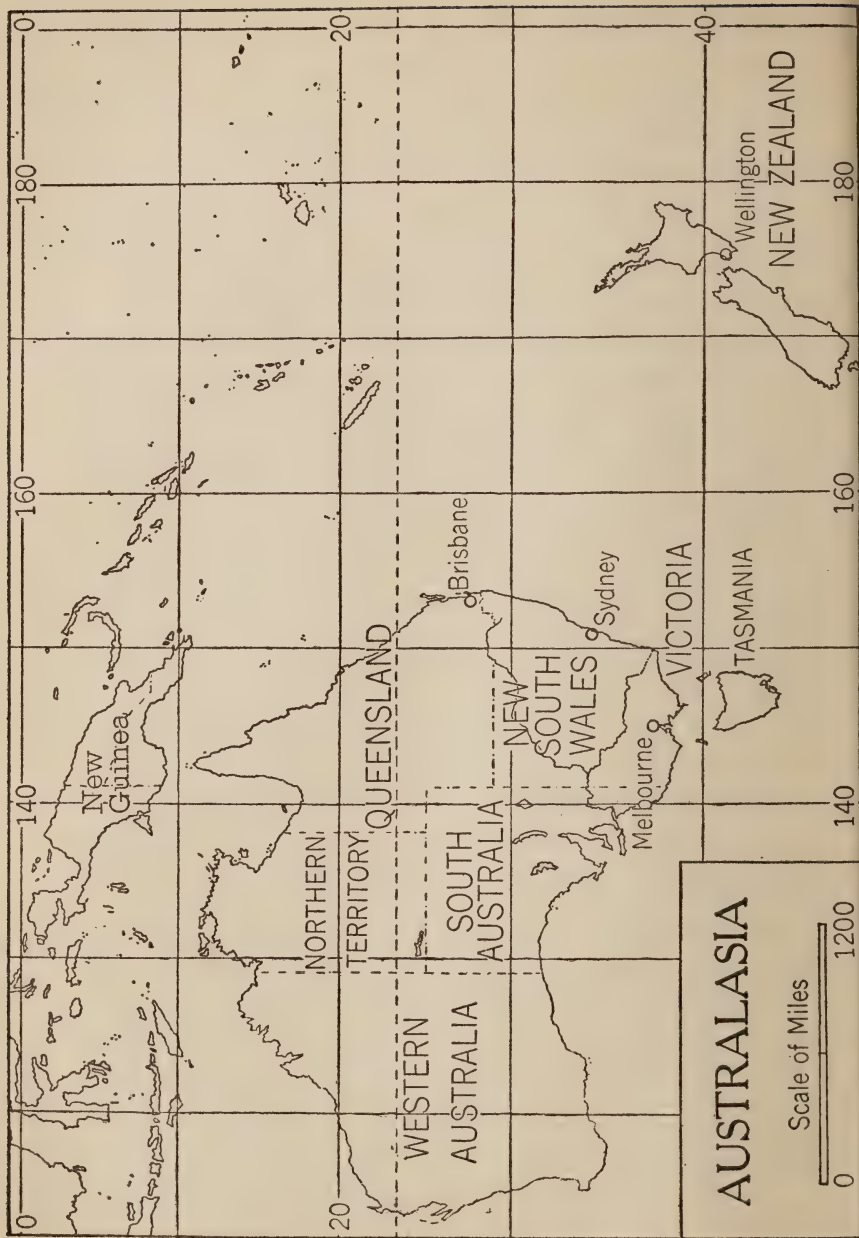
CONCLUSIONS

Based on the experience gained in trying to plant Christianity in the Pacific islands, certain distinct outlines of the future program emerge. First of all, the church in these islands must be put upon its own feet and bidden to walk at the earliest reason-

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able moment. Only such Christian groups as have thus been given full responsibility have developed into really robust churches. The missionary ought not to be at once withdrawn. He should remain, but only at the request of his native friends, and then should not only be content, but even eager to work "with and for and under" the guidance of the church on the field. The experience of the church in the Hawaiian Islands seems to make it urgent that these younger churches maintain their association with the older organizations which gave them their start. This need not of necessity mean that they shall receive funds, but chiefly that they shall share in a fellowship which has the wisdom of a large group and the experience of a long history to give it poise and force. One thing that cannot be overlooked is the peril of world intercourse. The island churches, which are quite able to stand against the temptations indigenous to the soil, find it extremely difficult to make progress when brought into contact with the immoral side of European life. For instance, a report of the Paris Society states, "At the present time our missionaries are very busy with a campaign which has in view the protection of Papeete, the capital of the island of Tahiti, against the installation of a gaming house and a house of debauchery for the use of Australians, Americans, etc., whom it is hoped to draw under the pretext of a cruise into the Australasian Islands."

There is no such thing as a completely shielded primitive community exempt from Western influence. Thus there emerges a new problem for the foreign missionary. His most difficult task is not so much with the non-Christian people among whom he seeks to set up his church, but, rather, with the encroachments of the baser elements in the white civilization. Throughout the world, the impact of the Western life has almost without exception slowed down the progress of missionary work. It is clear that there will need to be developed a missionary technique which will so fully Christianize the impact of East and West that they shall work together to achieve a Christian society.



SECTION IX

AUSTRALASIA

The Commonwealth of Australia (Including Tasmania)—area, 2,974,581 square miles; population, 6,373,219.

New Zealand—area, 103,862 square miles; population, 1,485,594.

AUSTRALIA (INCLUDING TASMANIA)

AUSTRALIA is the one continent lying wholly south of the equator. It is about as large as the United States and England. This continent was known to the early Portuguese and Dutch adventurers who cruised with abandon over those wide distances in the seventeenth and eighteenth centuries. Neither of these powers, however, undertook to claim it, although the visit of Tasman in 1642 left its permanent mark in the name of the island Tasmania. It was not until the arrival of Captain Cook in 1770, in the famous trip to observe the transit of Venus, that both New Zealand and the continent of Australia were really claimed, and then in the name of Great Britain. Cook returned in 1777, touching Australia, Tasmania, and New Zealand.

In 1788 Australia was colonized by convicts, the first colony being established in New South Wales, and for a period of about fifty years it was regarded chiefly as a penal colony. Van Dieman's land (later called Tasmania) was also first peopled as an auxiliary penal colony.

From 1827 there was a gradual infiltration of free settlers as the advantages of Australia's wide and comparatively unoccupied areas became known. The first profitable occupation was wool-growing, and until the discovery of gold it was the chief industry. With the opening of the gold mines in 1851 and following there was a great rush into the country. It is said that during 1852 the arrivals in Melbourne averaged two thousand per week. After the "gold fever" had run its course, this large

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population made its adjustment to the opportunities offered in the land. The six provinces or states emerged and were federated. The federation decided to develop along imperial rather than independent lines, and so has remained one of the dominions of the British Empire.

While the government by very careful legislation endeavored to settle the immigrants on the land and build a nation of small farmers, the tendency has been to sell as soon as ownership is accomplished, and this has made possible the formation of large ranches devoted specially to sheep- and cattle-raising. Thus there has arisen a land problem in Australia which is ever present in its legislative assemblies.

The matter of nonwhite immigration soon became a burning question. An influx of Chinese was the chief cause of alarm, although there were other objectionable groups such as indentured laborers from the Pacific Islands and immigrants from Japan and India. The fact that some of these people came from British areas, and that Britain and Japan were playing a rôle together which made it unwise to irritate the latter, rendered it difficult to formulate a plan of exclusion. A happy (!) expedient was hit upon—an educational test, administered without exception to all who came. It was enacted that all immigrants should be asked to write in any language prescribed not less than fifty words dictated to him by the officer in charge of immigration. Usually, the Orientals were asked to write European languages, and were thus shut out by an expedient which “treated all alike”! This regulation, passed in 1901, has been effective and the number of “colored aliens” fell off, in a single ten-year period, from 55,000 to 38,000.

Labor legislation has been a feature of Australian life. The free and ex-convict white labor soon had to contend with indentured or bond labor brought in from the Pacific Islands. The days of rapid development of sheep-raising and mining gave almost a generation in which labor was very scarce, and most advanced labor regulations were put into effect. Following a terrific panic due to bank failures in 1893 and a great drought

AUSTRALASIA

in 1902, employers demanded concessions which, as the struggle continued, almost caused civil war. Compromises were ultimately reached, but the Labor Party in Australia is still to be reckoned with. Another problem, incident to the levying of tariff and tax levies to meet huge government debts during the period of world depression, has been the claim made by some of the states in the federation that they were being unfairly required to bear an unequal portion of a burden, with the consequent threat to secede from the federation.

The discovery of New Zealand has already been described. The British were slow to lay claim to a territory so distant, and although missionary work had been begun in 1814 among the aborigines, it was not until it became known that a French company was being organized and had these territories for its objective that the British gave orders that the land should be claimed. This was done in 1840 by one Captain Hobson, who was able to persuade most of the native chiefs to agree to become subjects of the queen. Colonization rapidly followed, and in 1852 the land was given self-government by Britain. One incident of the establishment of the white race here was a series of wars with the aboriginal people, who, though they were unable to withstand modern implements of warfare, showed such valor as to forever win respect for the Maori people as they were called. Like the Australians, the people of New Zealand have been liberal in their labor legislation. The conditions prevailing in the commonwealth made it possible to grant short hours and good pay. Later financial stringency has brought friction, but on the whole the labor laws of New Zealand are regarded as decidedly progressive.

Religion in these island empires, so far as the white race is concerned, is a replica of that in the British Isles, save that no church has state patronage as has the Establishment in England. There was early some complaint that in the religious leaders, as in the colonists, the "worst" was shoved off on these lands. Also objection was raised to the fact that so many young clergy after serving a few years in the dominion returned to continue

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their work in Britain, thus giving a succession of probationary church leaders.

Whether or not these objections were valid, they are now a thing of the past and these countries are served by virile and eager churches. The leading Christian groups are Anglican, Roman Catholic, Presbyterian, Methodist (Wesleyan), and Congregational. Not only have these churches maintained their work for the white population and sought to evangelize the aborigines, but they have been most active in carrying the gospel throughout the whole of Polynesia. In Melanesia seven of the fourteen societies at work are Australian, and the only Protestant society in Micronesia, excepting the Seventh-Day Adventists, is the Australian Methodist. Particularly since the treaties following the World War, which resulted in many Australian mandates being arranged, the churches of that land have a sense of responsibility which amounts to heroism.

NEW ZEALAND

Missionary work in New Zealand was first begun on Christmas Day, 1814, by the Rev. Samuel Marsden, senior Anglican chaplain from Sydney, under the auspices of the Church Missionary Society. It was seven years before the first convert from among the Maoris was baptized and nearly five years more before one more was in readiness to be received. The Maoris proved to be a strong and virile race—Polynesian in type, agreeing in many respects with the fine type of native found in the Hawaiian Islands. The Maoris, when their confidence was won, proved to be very open to the gospel. The English Wesleyans joined the Church Missionary Society in their missionary task. Both missions were handicapped in their work by the wars of the settlers with the native tribes. Chiefly by reason of such a war (1860), a secession of Maori Christians from the mission churches occurred which resulted in the martyrdom of at least one missionary and produced great confusion among the Christian Maoris. Inasmuch as the native preachers as a rule did not join the schism, it gradually subsided, and by 1882 the Anglican

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work had come to such strength that it was gradually transferred to a Maori Board. The whole aboriginal group is now as fully Christianized as are their white neighbors. There has not been as great race prejudice here as in other parts of the world, and as a result more than ten per cent of the population are "half-castes."

In Tasmania the native peoples were greatly weakened by fighting with English immigrants, before any missionary work was attempted. After the population had greatly dwindled by this warfare, those remaining were deported to Flinders Island in the Bass Straits. Here they continually fell away in number, and it is said that the last died in 1876.

In Australia the native problem was much more formidable. The natives were too numerous and too robust to be quickly exterminated, too unresponsive to become Christian in a brief generation—in fact, so dull and undeveloped that they had no domestic animals save the dog, raised no crops, wore no clothes, had no home other than such a shelter as a beast might prepare. It has been a moot point as to whether or not they had a religion other than fear of evil spirits and a vague sense of life after death. Some think they knew of a Supreme Being but were uncommunicative about the matter to those whom they had not learned to trust fully.

It can easily be understood that such simple people were subjected to many cruelties by the convict and settler groups. The first work of the missionary was to protect them against their oppressors. This was undertaken by some of the kindly chaplains, but they were opposed by those who believed the aborigines "little removed from the animal." From 1825 attempts were made to begin work among them, but the first mission to become permanently established was the Society for the Propagation of the Gospel, in 1851. The Anglicans have the principal work among these peoples. Other missions are Lutheran, Wesleyan, Presbyterian, Independent, and Seventh-Day Adventist. These together have reached only about one fifth of the total of seventy-three thousand. The Catholics have a work nearly as

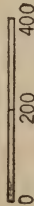
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large as that of all the Protestants. Notwithstanding the efforts which have been put forth for these people there are still those who quite doubt their essential improvability. The facts seem to be on the side of the aboriginal. In many cases they have taken training and have become stock-overseers, road-makers and diggers of wells. The verdict seems to be that their improvement will be slow. The policy of the government is to keep them in "reserves" or "settlements," and each mission has a "settlement" in and around which its work is done. These aborigines present almost the supreme test of Christian devotion. One very sad feature of the situation is the rapid decrease in the aboriginal population. The fate of the race seems to lie between the gospel and extinction.



NEAR EAST

Scale of Miles



SECTION X

CENTRAL ASIA AND THE NEAR EAST

THE RISE AND EXPANSION OF ISLAM

The Empire and the Eastern Nations. The study of Central Asia needs to be prefaced by a brief résumé of the development of Mohammedanism in the seventh century. The stage for this great movement was already set. The Germanic nations had swept into the western half of the empire, destroying the equilibrium of its life, mingling new and wild cultures with the older civilization, and bringing into eclipse the dominance of the imperial office in the West. This left Constantinople to be in a real sense the head of "The Roman Empire," and from 476 until its fall at the hands of the Saracens in 1453, the city held that position. She was pressed, on the west, however, because she endeavored to maintain authority in that region, and was forced to spend her resources both in cash and men in the attempt to rehabilitate the empire in North Africa, in the Balkans, and in Italy. Likewise, the eastern part of the empire was in constant warfare with Persia. These struggles in three widely separated areas sapped the strength of the Byzantine group, leaving them, as well as their Persian enemies, at the beginning of the seventh century much as Europe was left at the end of the World War—mentally disturbed, physically weakened, economically bankrupt.

The Arab Tribes. In the Arabian Peninsula the tribal life revolved around Mecca as a center. Each of the tribes, under the leadership of its own sheik, lived its independent existence, with its hand against almost every other tribe, except for a period of truce every year, when by agreement, fighting ceased, and all moved to Mecca, where in the great "Kaaba" not less than three hundred and sixty images, representing the various divinities of Persia, and the Black Stone, which was said to have been given by God to Abraham and Ishmael, constituted the

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center of their worship. Along with their prayers went their bargaining. The products of the whole trading fraternity were assembled, and during this brief period Mecca was a scene of religious and commercial activity the like of which was difficult to find anywhere else in the Near East.

Contemporary Christianity. Religiously, the Christian movement was at warfare with itself. The Bishop of Rome and the Patriarch of Constantinople were often in disagreement. The West cared more for governing and effective organization, while the East had its larger interest in correct thinking and in orthodoxy. Those who had been too independent in thought, and who were adjudged as heretics, almost without exception had traveled to the east. The Nestorians, the Armenians, the Jacobites, and the Copts in Egypt, many of them differing in theological type, were in doctrinal warfare one with another, and all of them with the Catholic group. Had it not been for the rise of the Moslem movement, they would probably have been forced back into the Orthodox and Roman Catholic forms of Christianity. What is now Egypt, Asia Minor, Syria, Irak, Persia, and Arabia were in a disturbed condition socially, politically, religiously, and economically.

A Prophet Arrives. In the midst of this disorder Ali Mohammed was born. The date is usually given as 571. The death of his mother soon after left him an orphan, Mohammed's father having died just before his birth. At first he fell to the care of his grandfather, and upon the death of the grandparent, to that of a paternal uncle. This uncle put him into the work of a cameleer in the caravans crossing the Arabian Desert moving to the west, some of them going as far as Constantinople and Alexandria. In this work he attracted the attention of a widow who owned one of the caravans for which he cared, and upon her proposal of marriage to him, although she was older than he, he became the husband of Khadija in the year 600. She died before him, but during the period of their life together there seems to have been very great devotion. It was in every way an auspicious union. Mohammed was a member of one of the

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oldest and most highly honored tribes of the desert, the Khoreish; Khadija was one of the wealthiest of Mecca's many tradespeople, so each brought advantage to the other.

The Beginnings of the New Religion. When, by reason of his new opulence, he obtained more time for leisure, Mohammed gave himself to the study of religion, in which he had always been interested. He spent many hours in meditation and prayer, and before long believed himself to be the recipient of revelations from God. In 611 he told his wife of his vision, and she assured him that he certainly had had a divine revelation. With her encouragement he began to preach. At the outset his gospel was extremely simple—"There is no God but Allah, and Mohammed is his prophet." Even this simple preaching was enough to bring him into disfavor with the merchants of Mecca, for, if there were no God but Allah, then the three hundred and sixty divinities of the Kaaba were false and ought to be put away. If they were put away, the profit which came to them by reason of the great annual religious festival would be lost. Thus, although many of the tradespeople and religionists were members of his tribe and therefore by the law of the Saracens inhibited from harming their brother clansmen, Mohammed was in great danger. In the year 622, his life being threatened in Mecca, and having received an invitation from the rival city of Medina, he fled by night to escape his enemies and went to the latter place. His flight from Mecca to Medina fixes the year from which the Moslems date their calendar.

Early Triumphs. In Medina he was given the right freely to preach and to erect a mosque in which he could set forth his growing religious faith. In these times the people of the various cities did not hesitate to prey upon the caravans of rival cities as they passed across the desert. Mohammed and his religionists—for by this time he had secured a following—in 624 attacked and captured a caravan belonging to Mecca. The caravan was attacked not merely because of its wealth, but because it was being led by "infidels," whom they hoped to bring into subjection to the new truth. This conflict is known as the Battle of

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Bedr, and in a very true sense it may be regarded as a decisive battle in history. It gave Mohammed courage to believe that Allah would help him in carrying forward his aims. It confirmed the movement in the use of arms. Incidentally, it helped him to discover that worldly triumph and economic advantage might be united with religious zeal and carried forward together.

Re-establishment in Mecca. By 630 Mohammed, operating from Medina, had captured Mecca, being particularly careful that there should be no great slaughter of its inhabitants. He proclaimed Mecca as the center of his work and made it one of the five pillars of his religious system—that all true Moslems should make a pilgrimage to Mecca as frequently as possible. The crowds therefore continued to come, and those who profited by their coming were satisfied. In the center of his worship still stood the Kaaba with its Black Stone. The images were all smashed and the sole object of worship was the one God, beside whom there was none other, and of whom Mohammed was the prophet. Truth had come; falsehood had vanished! Within two years the land of Arabia was at the feet of this great leader. In 632, just at the time of the union of the tribes under this religious impulse, Mohammed died.

The Challenge of Islam. Mohammed had already challenged both the Persians and the Greeks to contest. He believed himself designated by God to bring the world to the true faith, and was ready to use all possible means of persuasion, both of preaching and of arms. His followers carried forth the ideals which he had set up. They gave to those whom they conquered a threefold option—conversion to Islam, the payment of regular tribute, or death. While the terms of conversion did not lay an extreme burden upon the moral life of the converts, there were marked reforms. A limit was placed upon the hitherto almost unregulated polygamy of the desert. Four wives, at most, were allowed to each of the faithful. The use of alcoholic drinks of every kind was forbidden. The giving of alms in a systematic way was required. Complete fraternity of the Moslem themselves, regardless of race or station, was demanded.

CENTRAL ASIA AND THE NEAR EAST

Rapid Expansion. The weakened Persian Empire soon fell before their attacks, and they moved, not only to the north and east as far as Persia, but extended their lines north and east through Central Asia. Moving to the south and west, Damascus fell about 635; Jerusalem, 637; Egypt was invaded and conquered from 640 to 642. By 711 the Moslem movement had swept across north Africa, over into Spain, and across the Pyrenees. It was stopped by the decisive clash with the armies of Charles Martel. At one time it pushed as far to the west and north of Constantinople as the gates of Vienna. In the East it extended its way throughout Central Asia, and by the year 1000 was dominant in North India. Throughout the Persian Gulf and the Arabian Sea the Mohammedan sailors were masters, and moving out from India to the Far East they passed on to Malaysia; then through the Straits of Malacca, and to the Philippine Islands, where they were found by Magellan. Because the only Moslems he had known were the Moors from North Africa, he called them "Moros," a name which clings to them even to this day. The Islamic movement sought not only the religious, but also the political conquest of the world. At the peak of its power, it bade fair to become the world power its leader had dreamed of.

The Decline of Political Dominance. Beginning with 1492, the Moors were expelled from Spain, and gradually they have been deprived of political dominance. The Spaniards subdued them and isolated them in a small area of the Philippine Islands; the British came into possession of Malaysia and India; the Dutch permanently acquired the East Indies. Persia set up its own independent government. During the World War the Turks, within whose territory the caliph, the universal head of Islam, resided, took sides with the Central Powers against the Allies. The desert tribes of Arabia who had owned allegiance to Turkey, being persuaded by British arguments, declared their independence. Mesopotamia also broke loose and was organized into an independent state, which is now called Irak. Syria and Palestine were brought out from the Turkish yoke, the

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former going to France as a mandate, and the latter to Great Britain. Between Palestine and Arabia was set up an independent buffer state known as Trans-Jordan, under the rule of a Mohammedan prince and the patronage of Great Britain. Egypt was acquiescent under the occupancy of the armies of the Allies, in 1923 came under its own constitution, and is, at least in name, an independent power. In the meantime the Italians had taken Libia, and the French came into possession of Algeria and Tunis. That part of Morocco which lay on the Straits of Gibraltar was internationalized, and the region of the Atlas Mountains added to the French territories in Northwest Africa. Thus the centralized political power of Islam was fatally shorn, the only strictly Moslem states which were left being Afghanistan in Central Asia, and Turkey at the Dardanelles.

Turkey Is Secularized. Under the uprising of the Reform Party in Turkey a constitution was proclaimed and the ideal of a republic was announced. Mustapha Kemal Pasha, the first president, proclaimed as one of his early acts the complete abolition of religion as the basis of the civil law, and the destruction of the office of caliph. Turkey was thus removed from the list of Mohammedan states.

A Solid Block of Religious Strength. To-day Islam is not able to command political fealty, but stretching across what is known as the Heat Belt of north Africa, over the Near East and over the Far East are not less than two hundred and thirty-five million followers of this humble Arabian prophet whose religious cry is, "There is no God but Allah, and Mohammed is his prophet," still keeping in strength the religious traditions and enthusiasm which marked the beginnings of this world movement. The study then of Central Asia, the Near East and North Africa becomes a discussion of an area dominantly Moslem, and it is as such that we undertake it.

BOKHARA, AFGHANISTAN AND KURDISTAN, NEPAL AND TIBET

Many States. Running down through the continent of Asia, and really separating Asiatic and European territories, is that

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vast stretch of territory often referred to as Central Asia. Starting with Asiatic Siberia in the north, it includes Outer Mongolia, Russian and Chinese Turkestan, Bokhara, Afghanistan, and Baluchistan. Extending as a cross line from east to west and marking the northern boundary of the Indian Empire, are Tibet, Bhutan, Nepal, and Kashmir. These areas, while large geographically, are all sparsely populated.

Early Nestorian Missions. Within these areas at the present time the Christian community is practically negligible. Beginning with the fourth, and extending through the fifth, sixth, and seventh centuries the Nestorian movement stretched to the northeast, reaching, as we have already seen, into the empire of China. In Central Asia, as in China, these churches have completely disappeared. Why this should have happened is one of the problems in the history of the church. Some doctrinal enthusiasts have insisted that it was because of their failure to adopt true Trinitarianism. It seems more probable that it was because they were cut off from communication with the rest of Christendom, and therefore would not have the re-enforcements of money, men, and morale necessary for successfully meeting the emergencies which they faced. Possibly the type of Christianity was unadapted to these peoples. To-day in these territories Christianity is either completely forbidden or else so thoroughly discouraged that the missionary enterprise, although it still feels the challenge of this almost impossible situation, has been unable to make any headway worthy of mention.

PERSIA

The Land and the People. Lying farther south and west is Persia, the ancient Iran. Here there is an area of nearly six hundred and fifty thousand square miles, occupying the larger western half of the Iranian Plateau at the height of from four thousand to eight thousand feet above the sea level. The population is estimated at about nine millions, although there has never been a complete census. In the west and south there is an Aryan stock, in the north there is the Tatar mixture.

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National Wealth and Rule. The chief economic asset of Persia is petroleum, and its wealth in this commodity has caused keen rivalry between Great Britain and Russia for the control of the country. Each power, being afraid that the other would take advantage, for years succeeded in discouraging any large development of transportation or self-government, thus delaying normal national progress.

To-day, such parts of Persia as have not been assimilated to the Union of Socialist-Soviet Republics have nominally an independent government. It is very much under the influence of Great Britain. The Anglo-Persian Oil Company has been developing the petroleum deposits. Since 1905 the people have been demanding a liberal government, and there has been, at least on paper, a National Assembly which was authorized by the Shah at that time. The country is divided into thirty-three provinces responsible to the central government.

Religious Aspects. The chief religion, in fact, the almost universal belief of Persia, is Islam. This religion differs from Orthodox Mohammedanism in other countries because it is of the Shiah Sect, that branch which believes in the hereditary successors of Mohammed as being the proper leaders of the Moslem people.

Christian Beginnings. Christian missions entered Persia very early. It is known that at least one of the bishops who attended the Council of Nicæa in 325 was John, the Persian. After the separation of the Christians of the East and West, the Persians sent their missionaries to the north and east, as has been said. By 641 the Moslems had overrun Persia and had compelled the submission of the Christian community to Islam. The last of the Christian kings is said to have been killed at the beginning of the thirteenth century. A Nestorian patriarch is said to have ruled the church during the reigns of seven Mogul kings, and there are still in Persia some remains of the old Nestorian churches.

Present-day Efforts. The modern missionary era began in 1811, when Henry Martyn spent some months in Persia, leaving

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behind him as a monument to his labor the New Testament in Persian. Missionaries of the Basel Society visited Persia by 1839. By 1834 the American Board opened work among the Nestorian Christians. This was later transferred, in 1871, to the American Presbyterians, who also had work among the Kurds and the Mohammedans farther to the north. In 1875 the Church Missionary Society began its work in Persia, taking the southern part as its field. The Lutherans and three smaller societies are also at work. At the present time negotiations are under way which will probably result in a union of the chief Protestant Boards in Persia, thus making one united church, which, although it will not be large, may nevertheless be vigorous and effective. The total Christian community, apart from the Nestorian group, is about three thousand persons.

Limitation of Religious Liberty. There is a growing disposition to limit the freedom of propaganda for the Christian missionaries, and there has been a struggle or two concerning the right to teach religion in the schools established by the missionaries. In Persia, as throughout the whole Near East, one of the really great problems is the question of religious liberty, the tendency in the constitutions of the various states being to grant full liberty of worship, but stringently to forbid freedom in making converts. With the increase of liberality, or the decline of it, the Christian mission will either succeed or struggle against almost impossible odds.

IRAQ

The Land and the People. Irak, formerly known as Mesopotamia, is roughly described as that territory which lies between Mosul and the Persian Gulf, including the territory lying between the Tigris and Euphrates Rivers. During the World War it broke completely with its previous allegiance to Turkey, and, under the guardianship of the Allies, was set up as an independent realm, known by the ancient Arabic name of Iraq. Its area is about that of the New England States plus New York and Pennsylvania, comprising a section which at one time nursed

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great and mighty civilizations. The present population is possibly less than two million.

Economic Interests. One of the chief industries is agriculture, in the valleys of the great rivers, while at Mosul there are deposits of oil which have been a bone of contention between Turkey and the newly established government of Irak. Great Britain, which has for a time held the mandate, always has defended the Mesopotamian group, and through the League of Nations has succeeded in holding Mosul with its oil fields to Irak. It was through this section that the Germans hoped to build the Berlin-to-Bagdad Railway, expecting to tap a trading area of almost incomparable wealth, particularly as it was planned to include a seaport on the Persian Gulf which would give them an outlet for manufactured goods and an inlet for the vast stores of raw materials which would be available from Irak, Arabia and India.

The Christian Movement. This section was early a stronghold of Christianity, but, as in other areas farther east, the Christian movement went into eclipse with the spread of Islam. While now a minority group, they have nevertheless persisted and are still present—very respectable remnants of the ancient Christian churches. The present-day missionary movement is being carried on by the American Presbyterians in the Euphrates Valley, and in Bagdad and Bahrein by the Dutch Reformed Church in America. These two Boards have now united their work, and the church which is growing up under the more favorable auspices of the combined management will be a united Protestant Christian church. The question of rights of minorities remains to be settled here. In the case of the strongly dominant Moslem group the full freedom of smaller units is reluctantly granted, particularly if they are making rapid growth and threaten to challenge the older faiths.

ARABIA

The Land and the People. The peninsula of Arabia has been called by the Arabs an island. Surrounded by the Persian Gulf

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on the north, the Indian Ocean on the east, and the Red Sea on the south and west, only the short expanse between the Mediterranean Sea and the sources of the Euphrates prevents it from being enisled. The total area is estimated at one million square miles. It is about two thirds as large as Sahara, and, like the latter, about one third is desert. The remainder is dry land with only occasional oases with sparse vegetation, where the desert tribes nourish their camels. The total population has never been enumerated by census, but a rough estimate fixes it at five or six millions, most of the people dwelling along the slope of the Red Sea and the shores of the Persian Gulf and the Indian Ocean. The Arab is somewhat homogeneous in type, being of almost pure Semitic blood.

Cultural Development. Arabic is the sole language, being spoken most purely by the tribes which inhabit the inner oases. There are few industries. Agriculture is possible only in spots. The raising of horses, sheep, and camels seems to be the chief means of commerce. Pearl fisheries in the east and salt works in the south are also sources of income. The most important kingdom of all Arabia is that of Saudi Arabia (formerly the Hejaz), which includes the two sacred cities of Medina and Mecca. During the World War it declared its independence of Turkey and since that time has been under the patronage of Great Britain.

Religion. Arabia is almost completely Moslem, either of the orthodox or Sunni type or else of the hyper-orthodox group known as the Wahabis, the latter being at the present time in control of the sacred places.

Early Christianity. There is no doubt that in the early days of Mohammed Christian communities were scattered through what is now Arabia, and the prophet certainly learned much from them concerning their doctrines and practices. Such as he approved he included in his own system. Jesus is numbered among the great prophets and is called the Spirit of God; the Gospels are approved for the reading of the faithful, and the ethical ideals of the Jewish and Christian communities are

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represented at least in part in the teachings of the Koran, but the Islamic movement practically wiped Christianity off the map.

Modern Missions. Christian missions in Arabia are only in their infancy. It was not until 1885 that the Hon. Keith-Falconer made a beginning of medical missions at Aden, a work taken up and carried forward by the United Free Church of Scotland. Certain missions were established along the Persian Gulf by missionaries of the Church Missionary Society. These stations have been supplemented by the work of an undenominational mission later taken over by the Dutch Reformed Church in America. Here, again, there is discussion regarding the possibility of unification, and it is probable that at least those mission stations which are in the north and east may be combined into one church for carrying forward Christianity among the Arabs. As yet there is little to show in the way of statistics, but the converts from Islam are really very steadfast, and the Christian Church, when built, will doubtless be of heroic stuff.

TURKEY

The Land and the People. Turkey has now been shorn of its outlying borders—Syria, Palestine, Mesopotamia, and Arabia being completely cut off. There has been a slight extension toward the north and west since the Great War. The total population remaining under Turkish control is 13,660,275 (1930). The same area had an estimated prewar population of almost 19,000,000. Turks predominate in the north and east, Kurds on the Persian frontier, and Greeks and Jews in the coastal towns in the west. Following the World War the republic of Turkey was set up, being governed by a Grand National Assembly which is elected every four years by the people. The president, elected by the Assembly, nominates his Council of Ministers, and is almost a despot, although, be it admitted, Mustapha Kemal is a valuable and benevolent one.

Greeks and Armenians. The Greek and Armenian residents in Turkey during the World War, by reason of age-long racial hostilities, were less than heartily loyal to the Turkish govern-

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ment which had joined itself with the Central Powers, and these peoples were suspected of grave acts of treachery. Following the cessation of hostilities with the outside powers, frightful revenge was visited upon both Greeks and Armenians, multitudes being slaughtered, and a final plan being made following the struggle with Greece, whereby Turkish populations in Greece and Greek populations in Turkey were exchanged. The Armenians, who had been segregated in their own territory to the north, became one of the states of the Union of Socialist-Soviet Republics.

Kemal Pasha and His Reforms. Mustapha Kemal Pasha, the first president, together with his legislative assembly, set in motion a list of reform measures probably unsurpassed in the history of any civilized power. The government was changed from a hereditary and quite absolute monarchy to a republic with a legislative assembly and a constitution. The constitution guarantees freedom in the practice of religion to all inhabitants of the nation. The old Koranic law which had been the basis of both civil and criminal legislation has been abolished, and in its place codes fashioned on those of European states have been set up. The caliph and the Moslem hierarchy, which had been an almost predominating influence in the old Turkey, were expelled and their offices abandoned. The capital was moved from Constantinople, where the intrigues of European politicians were regarded as too great, to the inland city of Ankara. A plan for universal primary education, with training schools and colleges, has been adopted and is being worked out. The freedom of the sexes, a thing hitherto unheard of in strictly Moslem states, is rapidly becoming a fact. The new Turkey plans to take its place among the highly civilized realms of earth in the shortest time possible.

Ancient Christianity. Asia Minor was for many years a stronghold of the Christian Church. Here some of its most important councils were held, such as those of Nicæa, Ephesus and Chalcedon. Under the ægis of the Eastern Roman Empire these churches were protected until in the seventh century the Moslem movement quickly overran them; then slowly the capital city

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itself was worn down and in 1453 Constantinople fell to the Turks. The Christian community were at first given the choice either of apostatizing to Islam or of tribute, or of death. In most cases tribute was paid. In Asia Minor some of the older communities which were already less than friendly to the Holy Orthodox Church were almost indifferent about the outcome. Thus marooned in a Moslem sea, they have been shut away from modern and reform movements and have remained somewhat static through the centuries. The rise of the modern missionary movement and the sending forth of missionaries by the American Board into this area in the nineteenth century found these ancient martyr churches patiently continuing in the midst of almost universal Islamic civilization.

Modern Christianity. The American Board of Foreign Missions began their work in 1820. They went to Jerusalem, but were forced by unfavorable circumstances to go to Smyrna, where they settled down. The work at Constantinople was begun in 1853. The beginning of a college was made at Constantinople in 1838. This was later enlarged and endowed by a well-to-do merchant of New York, Christopher Robert, and at that time was named Robert College. By 1863 the Turkish government recognized the college, and it has been perhaps the most influential single factor for Christianity in the Near East. In addition to Robert College, an institution for women was established, known as Constantinople College. This began its work in conjunction with the American Board. A college for men and one for women were likewise established at Smyrna, and other institutions at strategic places throughout Asia Minor, notably the American University at Beirut. In most cases the important institutions are now incorporated independent of the Board.

Work Among the Ancient Churches. The missionary work was directed primarily to the arousing of the older Christian communions which were already in the field, as it was felt it would be impossible to ignore them, and certainly the part of wisdom to enlist their numbers and help in the work of evangelization among the Moslems. The older churches were not

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always friendly toward the approach of this new offer from the West. None of the influences which had worked to change the type of the Christian movement, such as the Reformation and the spread of democracy, had ever touched these Eastern churches. The American Board, together with the Reformed Presbyterian Church and certain smaller groups, were patiently persistent, and they succeeded in building up schools and a few churches among these ancient and heroic Christians of the older type, although in most cases they were forced to organize new churches.

New Lines of Endeavor. The World War, resulting as it did either in the massacre or the transfer of these ancient communities, stripped the missionaries completely of the constituency for whom they had been working. The law of the new Turkish republic which forbids proselytism, but grants absolute freedom of worship, has raised a serious question in the minds of the missionaries as to whether or not they should stay in a land in which they are not free to invite those to whom they speak, and those whom they teach, to become Christians. At first there was a tendency to move out completely, but other, and it is hoped wiser, counsels prevailed, and the missions are carrying on. Their schools are well patronized by the Turkish Moslem youth. The Y. M. C. A. and the Y. W. C. A. buildings are used by many young Moslems eager to learn all the good ways of the West. Certain it is that the missionaries are able to preach by their lives even if not by word of mouth, and it is hoped that when the memory of the old interreligious strife fades somewhat, and when Turkey is under less pressure from so-called Christian powers without, the present limitation of religious liberty will be obviated, and the Christian missions in their circles of friendship established by schools and hospitals will be permitted to carry on freely.

SYRIA

The Land and the People. This territory, consisting of five former partially autonomous states, was separated from the

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Turkish Empire following the World War. Its independence was recognized and it was placed under the mandate of France by the League of Nations. The total population is about two millions, largely of Arab stock, although there are many variations of dialect. Since the war there has been a large admixture of Jews, Armenians, Persians, and Turks. Syria is largely an agricultural country, although much of its land is mountainous and of no value. There is some mineral wealth. Under the present mandate, the French handling thus far has not been of a very happy character. The Jewish Zionists would be glad to include parts of Syria in their scheme of colonization.

Early Christians. In the old days Syria was one of the great strongholds of the church. Here Christianity comprehended more than fifty per cent of the population in the second and third centuries. But the spread of the Moslem movement and the establishment of the caliphate at Damascus made a shift in the complexion of the population, and although some of the older Christian churches paid tribute and maintained their identity, the multitude of Moslem Arabs moving in constituted it a dominantly Moslem region, which it has been from the seventh century until now.

Modern Christianity. The recent Christian mission in Syria was begun by the Presbyterians of America, who in 1870, having separated from the American Board, took over that work. The printing press, established at Beirut, later developed into a college formerly called the Syrian Protestant Christian College, but since named the American University of Beirut. This is now one of the most influential institutions of the Near East. Branching out from this center are a number of stations of the American Presbyterians. There are stations under the auspices of the Reformed Presbyterian Church and a number of smaller societies. The British are represented by the so-called Syrian Mission, by the Friends, and by other independent groups. The older Christian churches, such as the Maronites and the Jacobites, are present in strength. Roman Catholicism has made good headway here.

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The modern missions make scant statistical returns. It seems that only in such measure as they are able to co-operate in building up a united Protestantism will the Christian mission be fully effective in this area.

PALESTINE

History. This is the birthplace of Christianity. It is a tragedy worthy of note that in all probability there has never been a time except that of the Crusaders in which the religion which was established in his name has been fully dominant in the land of his birth. Palestine fell under the hand of the Moslems early in their western drive, and the Moslem acknowledgment of the prophets of the Old and New Testaments made Jerusalem to be a Holy City for Islam as well as for the Jews and the Christians. Jerusalem thus has the sole distinction of being the Holy City of three great world religions—Judaism, Christianity, and Mohammedanism. Until the World War Palestine was a part of the territory of the Turkish Empire. It will be remembered how General Allenby, making his northward drive with Egypt as a base, captured Jerusalem and made it to be one of the territories controlled by the Allied forces. Later it was assigned to Great Britain as a mandate, and Britain promised that here they would re-establish the ancient home of the Jewish people.

The People. The total population of Palestine is eight hundred and sixteen thousand. Of these a majority are Moslems, the remainder being divided between Jews and Christians. The Jewish population has markedly increased by reason of the Zionist movement, which has transplanted to the fatherland of this ancient faith great multitudes of Jews from other parts of the world. The coming of the Jews has not been conducive to harmony. Every Zionist who purchased land has displaced an Arab or a Christian, and here we have the unusual spectacle of Arabs and Christians combining in sympathy against the incoming groups of Zionists.

Religious Struggle. The year 1929-1930 saw furious rioting

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which had to be put down by military force. It would seem that in the future development of the mandate it will be very difficult to keep the peace between the large Jewish settlements and the ancient populations. Each proposes to establish itself in strength. The Jews are building a great university and adequately endowing it. The Moslems have also recently begun the endowment of a huge institution, which is destined to make Jerusalem, rather than Cairo, or even Mecca, the center of Islamic culture and strength. Christianity has always turned its eyes in longing to this land which gave birth to its Founder and has built here many noble monuments. Either days of reconciliation must come or else stormy times are inevitably in promise.

Plethoric Missions. Toward this "Holy Land" the Christian missionaries of the world have eagerly turned. No less than twenty-seven societies, American, British, and Continental, are at work. In addition to these modern Christian groups there are the ancient populations representing those older churches which from the palmy days of Christianity in the second and third centuries have steadfastly held on. All are present, and the jangling of Roman Catholic and Catholic Orthodox; and the strife between Jews and Moslems, tend to make the "Holy Land" a place of riot rather than of religion.

Better Days Ahead. The tendency of the Protestant Christian groups now is to co-operate, particularly since the World War, when they were forced to combine in social work and thus learned something of the temper each of the other. It is earnestly hoped that beginnings which are as yet only small may be increased and that in time there shall be established in the land of our Lord a Christian Church united and aggressive. The recent opening of a fully equipped Y. M. C. A. in Jerusalem has established a promising bond of union in religious and social work.

TRANSJORDAN

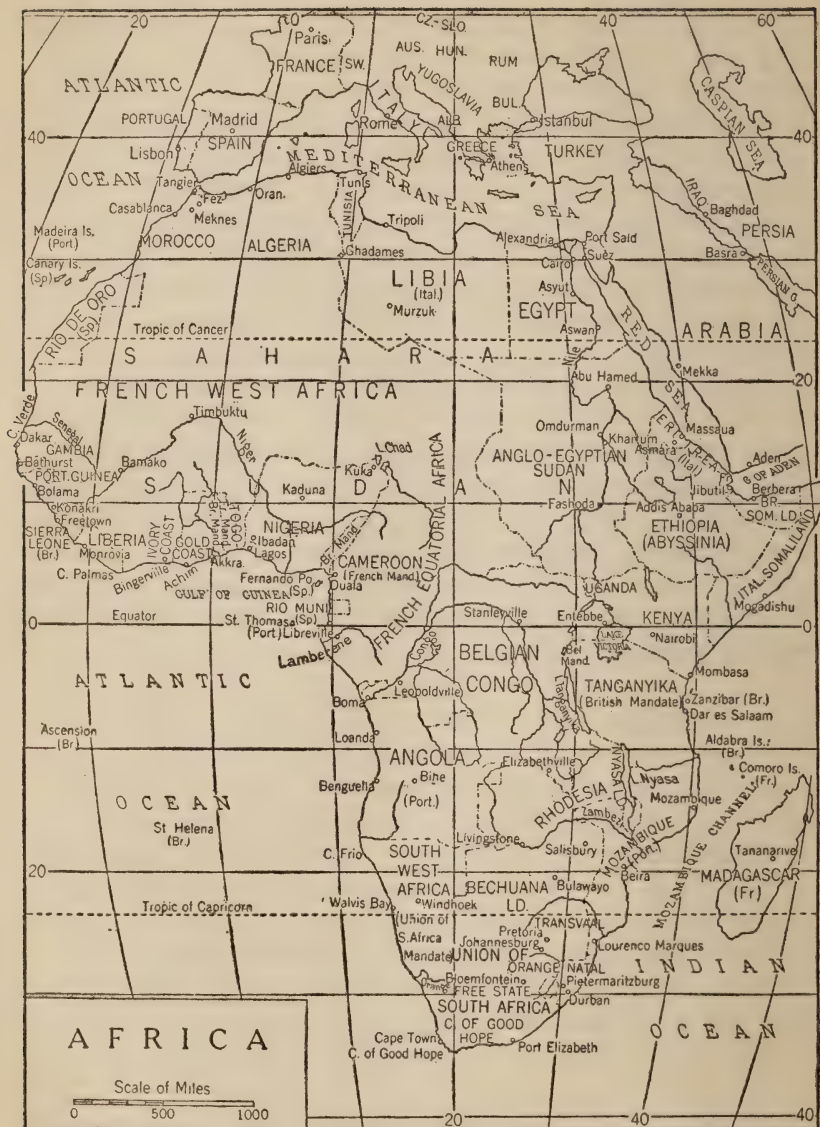
Lying east of Palestine is the buffer state set up by the diplo-

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macy which arranged boundaries at the close of the World War. With the whole political situation in the Arabian world so uncertain Great Britain seems to have thought that if she was to protect her mandate in Palestine, it might be well to have some kind of a wall between the Holy Land, and Syria and Arabia. Transjordan comprises that part of Old Palestine east of the Jordan River and the Dead Sea. It is included in the mandate for Palestine, but is not yet open to the Zionists, who are coming to establish their national home in this region, although they may obtain leases from the Arab chiefs in time. As yet the boundaries have not been formally established.

The population is chiefly of Arabian origin, and consists of about three hundred thousand persons, of whom more than ninety per cent are Moslems. The region is governed by an "Amir" who has a local administration and an executive council to assist him. They all are responsible to the British high commissioner under the Palestinian mandate.

Outside the Jordan Valley and the shores of the Dead Sea the region is desert. There is no Christian church of any strength to be reported.



SECTION XI

AFRICA

INTRODUCTION

AFRICA is a continent; not, as it is sometimes called, "a country." Its size is so great as somewhat to baffle our attempts to visualize it. Three Europes could be contained in the continent; three times the area of the United States, with its outlying regions, would not equal its total area; India could be placed six times within its boundaries.

The continent of Africa is divided roughly into four sections: The northern part has been the arena of some of the most ancient and flourishing civilizations known to man. South of the Mediterranean littoral is the Great Desert, which is itself as large as all Europe minus the Scandinavian Peninsula. After the desert is crossed, one comes to Equatorial or Central Africa. This is the area of the Negro, Bantu, and on the eastern coast, the Bantu and Swahili tribes. It formerly was believed that owing to unfavorable climatic conditions this area would always be occupied chiefly by nonwhites and, therefore, it has often been called "Black Man's Africa." The southern part of the continent has high plateaus, with rivers rushing violently—especially in the rainy season. Situated in the south temperate zone and watered with adequate rains, it makes an almost ideal place for white habitation, and here there are civilizations with great plantations and all the cultural movements of the peoples of Europe.

Apart from the northern section and a bit of territory at the extreme southern tip, Africa was one of the last lands of the earth to be explored. This delay was at least partially due to the fact that running almost entirely around the continent, with only a narrow belt of land along the seacoast, are mountain ranges which shut out easy access from the shore. Explorers

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could not sail up the Niger or the Congo or the Zambezi Rivers because of the falls which broke their flow only a short distance from their mouths. Other reasons are the unfavorable climate of the equatorial region, the diseases and marauding beasts of the jungle, and the backwardness of the peoples, who had little to exchange in trade. It was not until the nineteenth century that the continent of Africa was opened up and exploited by Europe. At the present time there is scarcely any part which has not been explored, charted, and claimed by some one or other of the European powers which practically dominate the whole area. Great Britain claims the largest part with about 4,000,000 square miles in territory; France is but little behind her; Belgium has just about an even 1,000,000 square miles; Portugal, 750,000; Italy 650,000, and Spain 140,000 square miles. It is estimated that less than eight per cent of the whole area is under the independent governments of Egypt, Ethiopia (better known as Abyssinia), and Liberia, and that consequently more than ninety per cent is thus divided up among the six European Powers.

Six racial groups are represented in Africa. The Hamitic, largely mixed with the Semites from Arabia and from Jewish stock, are at the north. West Africa, north of the equator, has the Negro tribes. Farther southward are found chiefly the Bantu groups, who have pushed clear to the Cape, also the Hottentots and a small remnant of diminutive and primitive peoples known as Bushmen. There is also the white race, having its ancestry in Holland, in France, and in Britain. In addition to these larger groups, there are the Indians, who were at first brought in as indentured labor, and amalgamations which always arise by reason of the contact of races.

The languages of Africa are multitudinous. It has been estimated that there are not less than eight hundred languages and dialects. At the present time an International Language Institute is making a study in order that certain group relations may be discovered and that in time literature may be provided in those which may be called key-languages.

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The industries of Africa are numerous. Some of the best gold and diamond mines of earth are here. Great quantities of copper and tin are being removed. Coal and iron are likewise present. In time doubtless the agricultural resources will be found most important. Vegetable and forest wealth seem almost limitless with their supply of oils, gums, and fibers. The cocoa bean from Africa supplies the greater part of British and American demands. Recently great areas have been opened up to the cultivation of rubber. Egypt, the Sudan, Uganda, and West Africa are exporting great quantities of cotton. Commerce is carried on in very large part by great trading companies, resembling the East India Companies of the various nations in the seventeenth and eighteenth centuries, and the Hudson Bay Company on the American continent. Large aggregations of capital make it possible to undertake projects which do not yield an immediate return, but which, over a long period, may be expected greatly to enrich those who are courageous and patient enough to invest. The greatest asset of Africa is the African himself. First he was stolen from the land and carried an unwilling slave to enrich his captors and develop the Americas in particular. Now his land is being stolen from him, but he remains the key to the development even of what has been taken so largely away. Without the "native," but small values could be derived from Africa. To illustrate: in Union of South Africa, to every skilled white laborer in industries and mines a ratio of eight natives is permitted by government. Formerly it was twelve to one. So the black man dominates the picture even though he is not in control.

THE INDEPENDENT STATES

EGYPT

History. Egypt is the seat of one of the most ancient civilizations known to man. The archæological discoveries along the Nile have given evidence of a highly developed race of men who attained a very considerable culture even before the use of writing. Hieroglyphic and picture forms of record supply a

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history of this period. With this prehistoric period our study is not concerned.

Thirty dynasties of kings ruled from the beginning of authentic history (more than 4000 B. C.) to the conquest of Alexander the Great, 332 B. C. Alexander came just in time to rescue Egypt from the hands of Persia, to which power it had fallen. He is said to have made selection of the site for the capital city which bears his name, and to have remarkably strengthened the government of Egypt. Upon the division of the kingdom of Alexander at his death Egypt was assigned to Ptolemy Lagus, who became the founder of the Ptolemaic dynasty. This family continued until conquered by the Romans, Augustus having taken control, 30 B. C. It was ruled from Rome until the fall of that city in 476 A. D., and then from Constantinople until the Moslem conquest in 639-640. With the exception of the period of the conquest by the French, 1802-04, Egypt was under the control of one or another of the Moslem rulers until the time of the World War, 1914.

European Intervention. The opening of the Suez Canal was an aspect of the cultural and trade expansion of Europe which changed the map of all North Africa. The French were proposing to use the canal for their eastern trading. Six years after its construction the British, by buying the Egyptian shares, became the major stockholders, and control of the canal passed to Great Britain. There was a race between Britain, France, and Italy for the control of this section. The Egyptians became restive by reason of their loss of ownership in the canal and in 1882 there was an anti-foreign riot which endangered the lives of Europeans living in Alexandria. Egypt was at that time a vilayet of the Sultan of Turkey. He was urged to come to the defense of these peoples, but was unable to do so. Then a tri-party alliance for intervention was proposed, but France and Italy refused to join. Britain, therefore, entered alone and composed the disturbances, thus in theory, at least, helping the Sultan to quiet his outlying province. The British notified the entire diplomatic world that their entrance was meant to be

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only temporary, but after forty years and many vicissitudes, the British garrison still occupies the citadel of Cairo, thus being available to protect the Suez Canal from interference and safeguarding British investments in Egypt.

Independence. During the World War Egypt was the base of operations for the defense of the Suez Canal and for the conquest of Palestine and Syria. She was promised in lieu of good behavior that she would be set up as an independent state when peace was made. This promise was fulfilled in 1923. A constitutional monarchy was established, the constitution being framed on quite modern lines, limiting in many ways the power of the hereditary king and setting on foot plans for reform which quite favorably compare with those of any of the Western nations. Among other provisions complete liberty of worship was assured.

Early Christianity. The Christian movement in Egypt had its rise very soon after the beginnings in Palestine. Just when or by whom Christianity was first planted there is not known. It appears in fully organized and flourishing churches by the middle of the second century. Certain ancient gospel fragments known as "The Gospel According to Peter" and "The Gospel According to the Hebrews" give a clue. It is possible that these two titles describe the same document, and, if so, it might mean that either Peter or some of his disciples made a beginning of Christianity in the Hebrew synagogues which were in Alexandria, thus following the example of Paul and his helpers in Asia Minor. It is known that there were more than a million Jews in Egypt and that in Alexandria they comprised a very considerable part of the population, so it would have been quite normal if Christianity should have developed as a Messiah cult in these Jewish centers.

Great Leaders. Eusebius (c. 320) is our authority for the tradition that Saint Mark preached in Egypt and died there; and from Venice comes the tradition that his bones were later carried to that city, where they are now said to repose in the elaborate cathedral bearing his name.

Egypt gave to the Christian movement leaders of such prom-

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inence as Clement of Alexandria, Origen, Arius, and Athanasius, as well as a multitude of lesser but nevertheless important churchmen.

Influential Movements. Here was located the great Alexandrian Catechetical School, from which came the first well-formulated systematic theology of Christianity. The intellectual ferment of Alexandria produced such movements as Neo-Platonism, Gnosticism, Arianism, and Monophysitism, all of which vexed the Christian Church either by attacking it from the outside or by actually becoming heretical parts of the church itself. When, after the Council of Chalcedon in 451, the Egyptian leaders were not satisfied with the declaration known as the "Two Natures," there was a distinct movement toward a Monophysite (one nature) position, which later came to be the attitude of the Egyptian church and those dependent upon it. To this day the Coptic church in Egypt and the Christian community in Abyssinia, which is subordinate to the Coptic patriarch at Cairo, as well as certain other of the older churches, are of this theological type. These ancient communities have withstood the attacks of Vandals and Saracens and constitute the "continuing strain" of the earliest Christian movement.

The Copts Under Moslem Rule. In the centuries following the decline of the Western Empire, the Egyptian churches were under the domination of Byzantium, but because of doctrinal differences were not in very cordial co-operation. When, in the seventh century, the Mohammedan movement swept across North Africa, the Egyptian Christians ceased paying taxes to Byzantium and instead paid tribute to Islam. From that time until the last half of the nineteenth century, without disturbance from outside, these churches lived a marooned existence, compelled to be satisfied with simply maintaining their own cult in the midst of surrounding Mohammedanism.

Missionary Beginnings. The modern missionary movement in Egypt was begun by the United Presbyterians of America in 1854. They gave especial attention to the Coptic Christians, hoping to awaken and evangelize these old churches, which had

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been untouched by those cultural influences which had given Western Christianity its democratic, educational, and social impulses, and were therefore extremely conservative and highly formal. In addition, however, they sought also to appeal to the Moslem inhabitants of the Nile Valley. The Church Missionary Society entered at the time that the British army entered Alexandria (1882). Its work has been characterized by notable devotion, chiefly among the Coptic peoples, in addition to education and evangelism among the Moslems. It has done important work in publication and also in the treatment of diseases. Not fewer than twelve smaller missions are also present.

Later Development. The United Presbyterians have been very successful. Possibly they have been regarded with greater favor because of the lack of political complications with the land from which they came. The period since the World War has been one of peculiar interest in education and the mission schools have been crowded with students from almost every class. Perhaps the most important single Christian agency is the American University at Cairo, which, while established by the United Presbyterians, has come to be one of the important union institutions of the Near East, ranking in importance with Robert College at Constantinople and the American University at Beirut. The Protestant Christian group, that is, apart from the Copts, numbers about 7,000. There are not less than 900,000 Coptic Christians in Egypt. By some the number is reckoned to be a million.

Roman Missions. The Catholic missions in Egypt are manned chiefly by French and Italians, and they report adherents of about 75,000.

The Outlook. The Christian Church in Egypt, so far as Protestantism is concerned, seems to have its chief opportunity in co-operation with the great Coptic community and in education and social service for all, rather than in the building of strong churches of the Western type. If the ancient church can be fully awakened, and energized, it may well become the leader in the Christian movement throughout all North Africa.

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ABYSSINIA (OR ETHIOPIA)

Area, 350,000 square miles; population, 10,000,000 (est.).

History. Abyssinia is ruled by a hereditary king who is an almost absolute monarch in the prevailing plan of government. In theory, at least, he is absolute. The capital city is Addis-Ababa. Ethiopia is completely shut off from the sea by the three Somalilands on the north and east and also from the Nile Valley by the British occupation of the Sudan. It is chiefly an elevated plateau, extending its southern limit to British East Africa. Its very isolation has given it strength, and the somewhat meager economic resources have made it less the objective of European colonial expansionists than other parts of Africa.

Partly by reason of its isolation Abyssinia is retarded, but it is making rapid progress toward better days. Without doubt the government will be liberalized, and educational agencies will gradually be established. The most recent forward movement is the proclamation that slavery, which has existed for several centuries, will be completely abolished within the present decade.

Early Christianity. Christianity has been established in Ethiopia since the fourth century. Indeed, some Ethiopians insist that the eunuch whom Philip baptized formed the nucleus of a Christian church which has been continuous. But historical data goes back only to the fourth century and the entrance of missionaries ordained by Athanasius. The Abyssinian church has been continuously in fellowship with the Patriarch of the Copts in Egypt. Even more than the Copts, the Abyssinians have remained untouched by modern influences, and gradually they have assimilated elements from the paganism and Mohammedanism which surrounded them. Thus, nominally Abyssinia is to-day a Christian nation, but of a backward type, chiefly ritualistic and superstitious, with a ministry largely illiterate—an odd syncretism of Christianity, Judaism, Mohammedanism, and paganism.

Missionary Work. Protestant missions sought to enter as early as 1830. The Church Missionary Society of Great Britain sent

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missionaries who had been trained in Basel. The vicissitudes of these workers and those of other missionary endeavors form too lengthy a narrative to be recounted here. There is at the present time little to show in the way of results save a translation of the Bible into the Amharic dialect and some noticeable modifications among a few of the leaders of the old Abyssinian church. The Swedish missions have pushed in across the high mountains from Eritrea, but as yet have made little numerical progress. The United Presbyterians have a medical work which has been favorably received. Italian influence being strong, opportunity has been given for Catholic missionaries, who have achieved somewhat more than the Protestants. Here, as in Egypt, the real task for Christianity is the evangelization of the ancient (Ethiopian) church from within, an achievement by no means easy, and by some regarded as quite impossible.

LIBERIA

Area, 43,000 square miles; population, 2,250,000 (est.).

The American Colonization Society (organized in 1817) conceived the very generous hope that ultimately the slavery question could be solved amicably, and that American slave-owners might be persuaded in time to release all their bondmen. There were always some who for one reason or another did this. This company planned to establish a colony in Africa which would at one stroke accomplish three worthy ends: First, it would dissipate the embarrassment which arose in America by reason of the presence of the black freedmen. Second, it would repatriate the Negroes who had been torn, against their will, from their own continent. Third, inasmuch as these returning Negroes would have been Christianized, they hoped this colony would prove an evangelizing agency for the conversion of pagan Africa.

Repatriated Freedmen. Beginning with 1822, not less than twenty thousand American Negroes, all of whom were nominal Christians, were sent to the colony from time to time, under the auspices of this society. The colony was located adjoining the

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British freedmen colony of Sierra Leone, and was at first under the control of the Society. In 1847 Liberia was set up as an independent state, and inasmuch as the Negroes who had come there to live knew only American institutions, they attempted to set up on African soil a full-fledged republic. Perhaps too much was expected of these colonists so recently up from slavery. At any rate, as seen through the eyes of the white race, it must be admitted that the progress of the republic has been slow. The American freedmen had seen the manner of living on the plantations from which they came, and instead of trying to assimilate with or amalgamate the Negroes who were native to this soil, they chose rather to use them as servants, and to set up for themselves a quite grandiose style of living patterned after the American model. Furthermore, the candidates for public office had observed American political life, and the unholy ambition for preferment and for graft developed here as it has in most civilized countries.

Friendly America. From the first the United States has been helpful to the republic, and at least twice by considerable loans of money and occasionally by tendering its friendly offices in cases of dispute with neighboring French or British colonies, has manifested a paternal interest.

Rubber and Civilization. Immediately following the World War, when rubber prices soared to their peak in Malaya and the Dutch East Indies, a great rubber corporation made plans with the Liberian government to develop not less than a million acres of rubber forests. This scheme, had it gone through, would have required the dislocation of tens of thousands of working natives for the building of roads and railroads, the provision of a harbor with adequate shipping facilities, and the care of the rubber forests. It also would have involved the expenditure of such sums of money for labor and such revenues for port duties and taxes as promised greatly to enrich Liberia. The collapse of the rubber market has greatly limited this project, and the hopes which were built around it have shrunk commensurately.

Political Difficulties. In the year 1930 when the League of

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Nations Commission on Slavery found in Liberia a system of peonage tantamount to chattel slavery, as a result of their protest to the government, the president and his cabinet resigned and an advisory commission was appointed by the League of Nations which is really in charge of the government. It is hoped that the promise of complete abolition of slavery and the elimination of corruption in politics may start this Negro Republic on the road to recovery. At the present time the League of Nations, the American government, and the trading companies are co-operating to protect Liberian sovereignty and assure the welfare of the people.

Protestant Missions. The missionary societies entering Liberia were all from America. They number eleven, of which four represent Negro churches in America. Other churches are Methodist Episcopal, Protestant Episcopal, Pentecostal, and Lutheran. The Liberian Christians have been slow to evangelize their "hinterland," although at the present time satisfactory beginnings are being made. One of the chief agencies projected is the "Booker T. Washington Agricultural and Industrial Institute," under joint patronage of the Stokes-Phelps Fund, the Methodist Episcopal Church, and the government of Liberia, the latter having made a grant of one thousand acres of land. There is a Protestant community in all of twenty thousand members. Very excellent co-operation among the churches has been established, particularly in their educational endeavors. It has been agreed that there should be a common director of education for all the missions. He is nominated and financed by the Phelps-Stokes organization, and has made marked progress, in setting up curricula related to African life, in avoiding overlapping and competition, and in establishing educational standards which would be worthy of educational institutions in European lands. Church union among such varying denominations as Baptists, Methodists, Episcopalians, and Lutherans will probably not come speedily, but co-ordination and co-operation seem already well on the way. The educational revenues of the government are so meager that the several missionary socie-

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ties are said to have spent more money year by year than the government. It is hoped that the nation will take a larger share in the education of its youth, but, in any case, there is the most complete and friendly integration of the schools, both government and missionary, in one great plan.

ITALIAN AFRICA

The entrance of Britain into Egypt in 1882, and the extension of her trade along the littoral of the Red Sea, led to a scramble for position and trade in those regions. It was partly because of the rivalry of France and Great Britain and their willingness to permit a neutral and somewhat smaller power to occupy positions which neither wished the other to have that Italy came to possess Italian Somaliland, Eritrea, and Libia, or Tripolitania.

Italian Somaliland. Beginning at the extreme east, Italian Somaliland was first touched by the traders from that country and was confirmed to Italy by a treaty in 1890. By 1908 a civil government had been set up and has been maintained since that time. It is the most eastern point of Africa, has an area of 190,000 square miles, and a sparse population of only 1,028,075. Its resources are chiefly pastoral. Its chief value is its strategic position at the head of the Red Sea and at the turn to East Africa. There are no Christian communities of note, although Catholic Sudan Interior and Swedish missions are at work.

Eritrea. Eritrea was confirmed as an Italian holding in 1882, although a civil government was not established until 1898. It has 45,783 square miles, with a population of 621,776, under the administration of a civil governor appointed by the Italian king. Its resources are chiefly pastoral, although there are pearl fisheries along the coast and some palm products are marketed. These are exchanged for Italian manufactured goods. It was through Eritrea that Italy attempted to conquer Abyssinia, but the lofty mountains, reaching an altitude of fifteen thousand feet in some places, furnished a fastness from which the Abyssinians were able to defeat their Italian enemies.

The Protestant missions have been carried on wholly by the

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Swedish National Church. Their work has been effective and they report a membership of not less than three thousand Christians, with schools and dispensaries. Since the World War the Italian government has been unwilling to permit the entrance of missionaries from alien countries and such as went to Sweden on furlough were not allowed to return. It is thought by some that this government attitude is influenced by Roman Catholic intrigue. It is possible that the Swedish church will have to find a missionary staff among the Waldensians of Italy to assist them in carrying forward their work.

Libia. The Italians had hoped to acquire Tunisia as a North-African headquarters. This was particularly desirable because of its proximity to Italy and the easy passage to be effected through Sardinia. But the French, agreeing to give the British a free hand in Egypt, were not molested in Algeria and Tunisia, and although the Italians had already made a beginning in Tunisia, extending railways back and colonizing in many places, Tunisia was taken from before their eyes by the French. This left Libia as the only available territory on the south Mediterranean, and Tripoli as the only port available. To this the Italians turned. When the British extended their lines in the Anglo-Egyptian Sudan to include parts of what had been the southern section of Libia, Italy realized that she could not hold all this territory, and partly by reason of her acquiescence her occupation of the remainder now known as Libia was not protested.

The present area is 347,400 square miles, with a population of 570,716. Missionaries are located only in the city of Tripoli, two Protestant societies being at work in addition to the Italian Roman Catholics. No statistical returns are available.

SPANISH AFRICA

Rio De Oro—Area, 109,200 square miles; population, 495.

Fernando Po—Area, 705 square miles; population, 23,846.

Muni River Settlements—Area, 98,000 square miles; population, 150,000.

Canary Islands—Area, 2,807 square miles; population, 543,018.

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Rio De Oro is located on the northwestern turn of the African coast, immediately south of Morocco. As its small population would suggest, it is chiefly desert. Nomad tribes, all of whom are Mohammedans, of Arab or Berber race, occupy the scattered oases throughout the territory. There are no Christian missions.

Fernando Po. The Portuguese became interested in this island as a trading station in the fifteenth century and established a trading colony there. In 1778 it was ceded to Spain, who did not make very large use of it—in fact, for a time leased it to the British, who established their trading points on this island which lies just off the coast of the whole Congo area. In 1858 the Spanish government insisted upon recovering their lease and appointed a governor. Following the Spanish-American War, with the loss of their colonies in the West Indies and the Pacific Ocean, the Spanish began to give great attention to their trade on the west coast of Africa. Fernando Po is important as being the seat of the governor, who also has control over the *Muni River Settlements*. While the British were in charge, the Baptists made a beginning of Christian work. They were expelled upon the return of the Spaniards in 1858, and the Jesuits entered. Later, the government's quarrel with the Jesuits led to their expulsion and other Roman Catholic orders took up the work. Since 1870 the Primitive Methodists from Great Britain have been carrying on a Protestant mission. American Presbyterians have also entered. The Roman Church has made marked gains under the protection of the government. Protestantism has a group of about five hundred persons. It is quite possible that with the new move in Spain which seeks completely to disestablish the church, the Roman group will not be so generously subsidized, and Protestant missions will have a freer hand.

The Canary Islands. This group of islands has been long known to history. The Phœnicians are said to have been aware of its presence and the Romans maintained trading relations with its inhabitants. It has been under Spanish influence since 1402 and was made a separate Spanish province in 1833. The Spanish in conquering the Canary Islands in large part oblit-

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erated the original population, and the incoming colonists freely intermarried with the remnant. The present inhabitants, therefore, are essentially Spanish, with the one exception that their complexion is some shades darker than that of the pure Spaniard. Roman Catholicism, as in Spain, has been the official religion, and any other type of Christianity has been discouraged.

FRENCH AFRICA

I. North Africa.

Somaliland—Area, 8,880 square miles; population, 70,000.

Algeria—Area, 847,307 square miles; population, 6,066,380.

Tunisia—Area, 48,300 square miles; population, 2,410,692.

Morocco—Area, 231,500 square miles; population, 4,229,146.

II. French West Africa—Area, 1,443,332 square miles; population, 14,318,550.

Senegal.

French Guinea.

Ivory Coast.

Dahomey.

French Sudan.

Mauretania.

Niger Territory.

III. French Equatorial Africa—Area, 982,049 square miles; population, 3,127,700.

Cameroons (French mandate from former German Territory).

French Congo (including Gabun).

IV. Madagascar—Area, 228,709 square miles; population, 3,694,007.

NORTH AFRICA

FRENCH SOMALILAND

History. The French had an interest in securing a foothold here long before the opening of the Suez Canal. They had important trading ports on the African coast opposite Aden. After the opening of the Suez Canal, it became their special care to hold these places, and upon the British occupation of Egypt it seemed to them imperative that they have a commanding position on the Strait of Bab-el-Mandeb. In 1883 the French government formally took possession of the location on

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which their trading posts had hitherto been, and treaties with the Arab sultans, with Abyssinia, and with Italy definitely fixed the boundaries of what is now known as French Somaliland.

Trade. The chief seaport, Jibouti, is so located that it can guard the strait. The only railway line running into Abyssinia from the north or east extends from Jibouti to Addis-Ababa. This gives France a controlling interest in all the trade of Ethiopia which comes out to the Red Sea, which is no small privilege. In addition, the good harbor of Jibouti affords a rendezvous for French fleets and a coaling station for their vessels of commerce.

Missions. The Catholic missionaries have followed the French into this territory and are at work, chiefly among the European and mixed groups who are living in the port city. There are no Protestant missions at work here.

ALGERIA AND TUNISIA

Algeria was acquired by the French between the years of 1830 and 1847. When it had become French territory, the native Africans were encouraged to become a part of the French military establishments, and native regiments fought with the French against the Germans in the Franco-Prussian War. After 1870 it was proposed to make Algeria an integral part of France, which was done. French colonists were urged to go there, and particularly the fugitives from Alsace-Lorraine were pointed to this new land. Other European immigrants and the Jews were given French citizenship. French laws were set up, and the Mediterranean coast became an African Riviera both in beauty and fertility.

As previously stated, the Italians had hoped to make Tunisia their own. Its close proximity to Malta, which was at one time an Italian island, and to Sicily also, made it the final stepping-stone for the Italian commerce from the "toe" of Italy. The British had already made investments in Tunisia, but Italy encouraged many thousands of her people to emigrate there. In 1880 she purchased from Great Britain the only railroad,

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and fully expected ultimately to acquire this whole region. In 1881, however, the French invaded from Algeria and in a quickly won victory forced the local Bey to sign a treaty acknowledging the French dominance. The Italians resisted. Great Britain kept her hands off, and at the end of two years the French had so completely maintained their dominance that their control was acknowledged by Great Britain. This made it clear that Italy could not further contend. She was forced to make these territorial concessions, so with disgust she turned completely from France and Great Britain and went into the arms of the Triple Entente. The French bluffed Turkey into acquiescence and fortified Bizerta, which now gives them a place of strategy at an important point on the Mediterranean.

MOROCCO

The Old Sultans. Morocco was "absorbed" by the French during the years 1904-1911. This was in a sense an open territory controlled by the Sultan of Morocco. His rule was over desert tribes, each headed by its own sheik. A sufficient number of these groups were loyal to the Sultan to give him what was called the "dominance," but many of the tribes did not acknowledge his rule.

International Squabbling. British, German, French, Spanish, and other traders were diligently attempting to secure commercial advantage. When Great Britain decided to stay for a longer period in Egypt, France protested, and a release of this protest secured stoppage of any British attempt to obstruct French plans in Morocco. Italy was likewise compensated by being given a friendly hold in Tripoli. Germany alone of the strong powers had no compensating sop, and succeeded in challenging the other three powers from 1904 (the Algeciras incident) until 1911, when France, by a southern move from Algeria, was actually in charge, ostensibly by invitation of the Sultan, who was at that time in trouble with his tribes. The Germans were stubborn, and finally were recompensed by being permitted to occupy a section of Equatorial Africa adjoining Cameroon. This gave them

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access to the Congo at two points. The powers agreed that the territory opposite Gibraltar should be internationalized, with Spain as a dominating power.

Early Christians. Northwest Africa was one of the ancient strongholds of Christianity. Carthage gave to the church at least three leaders of greatest prominence—Tertullian, at the end of the second century, Cyprian in the third, and Augustine at the end of the fourth. In 411 A. D., the Council of Carthage had in its membership not less than five hundred and sixty-five bishops, and it was estimated that as many as three hundred others were not able to be present.

Later Development. During the Barbarian Invasions, the Vandals, crossing at Gibraltar, made their way along the North African coast to Alexandria, crossing and recrossing to Italy by way of Malta and Sicily. These Vandals were in part Arian Christians, and while they did not completely destroy the Catholic type which was dominant, they caused great disturbance. In the eighth century the Mohammedan westward sweep completely annihilated these great Christian churches, and from that time until the present Islam has been the dominant religion of Northwest Africa.

The Berbers. The Mohammedanism of Northwest Africa is of a somewhat distinct type. These "Berbers," as they are called, are descended from the ancient Libian or Numidian race and not from the Arabs. Moreover, their religious viewpoint is not of the orthodox Sunni sect, but is more independent and personal, perhaps less backward than that held by the Arabs.

Missionary Beginnings. The North African Mission, a union and independent organization with headquarters in London, began its work in 1881, and until 1908 was the only Protestant group of importance at work, although there were a number of small independent missions. In the beginning the North African Mission was led by Mr. and Mrs. George Pearse and financed in large part by Dr. and Mrs. Grattan Guinness. Starting in Algeria its work was gradually extended to Morocco, Tunis, Tripoli, and Egypt. No more devoted missionaries ever

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labored in a difficult task. It seems strange that for so long the missionaries from the West sailed past these lands to undertake work farther afield, overlooking responsibility nearer home. In 1908 the International Sunday School Association held its convention at Rome, and as the convention ship passed through the Mediterranean along the North African shores, and the delegates were told of the meager missionary provision which had been made for this part of the world, they took up a subscription of \$100,000 and elected to turn it over to the Methodist Episcopal Church in order that a strong Protestant board might be at work. The British and French Bible Societies have been promoting colportage and book sales. The Paris Evangelical Missionary Society has followed the French immigrants into this region, and the Catholics, with their customary faithfulness, have come to work under the protective arm of a power which has always been kind to their missionaries.

Present Standing of Missions. Many of the missionaries of the North African Mission joined the Methodist Episcopal group. French has become the common language of all the missionaries, as it is of the schools of these parts. The report of the American Methodist Foreign Board shows that they have succeeded in organizing an Annual Conference, with a good proportion of native pastors, together with foreign missionaries from France, Great Britain, and the United States. In the coast cities of the whole region there are churches for the various European populations who have entered, the French, of course, being chiefly represented. A number of smaller independent missions are at work.

French Cultural Plans. Throughout this region the French have announced their purpose to inculcate a "French soul" in the populations under their control. The natives of these sections have been enlisted in the French military service. Their men are promoted to official position and stand alongside the French officers as equals. They frequently marry French women and in every respect become French in their spirit. The schools inevitably use French as the medium of instruction, and the large

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number of French colonists have built up a "New France," particularly in Tunisia and Algeria. They are growing the same kind of crops that the French farmers grow, and are now embarrassing the French agriculturists by being able to produce them at lower prices than can be done in France.

Outlook for the Church. The church, if it is to be able to work in co-operation with the government, will most certainly need to join this procession which aims to produce a "French soul" in Northwest Africa. Already it has taken over the language. There are many among the Protestant Christians who believe that the work of the American and British boards will best be done by collaboration with French societies rather than in attempting to build either British or American denominations.

FRENCH WEST AFRICA

Senegal is the oldest French colony in Western Africa, going back to the days of Richelieu. It was fully occupied and claimed by them as early as 1637. It derives its name from a river of the same name.

French Guinea. At the beginning of the period following the Napoleonic Wars France began to show a new interest in this part of the African coast. She had acquired from the native kings certain interests in Senegal and in what is now French Guinea. At first her efforts were chiefly to prevent the British joining their territories of Gambia and Sierra Leone behind the location of the French claims. A series of treaties with Great Britain, Portugal, and Germany at last gave the French acknowledged control. The territories of Senegal and French Guinea were put under separate governors in 1891, although both are now under the supreme authority of the governor-generalship of West Africa.

Along the Senegal River the Paris Evangelical Mission has been at work since 1863. In French Guinea an Anglican mission which had its origin in the West Indies in 1855 is at work. Here also the Christian and Missionary Alliance, an American Society,

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entered in 1918. In Senegal and French Guinea the Roman Catholics have a strong work.

The Ivory Coast was claimed by France about the middle of the nineteenth century, but was definitely grasped and held when, after the consolidation of Germany, that power began to look for territory in Africa. The date of the first governor-generalship was 1882. This is one of the few locations in West Africa where there is a strong Moslem population. Roman Catholic missions only were represented, until the coming of "Prophet" Harris in 1913. He was from among the Grebo tribe of Liberia, and had been trained only to read. He believed himself called of God to preach among the peoples of the Ivory Coast, and his work was independent of any mission or church. In an astonishing way he turned whole villages from the customary crude animism to a simple Christian profession. At the end of two years, being feared as a trouble-maker, he was arrested by the French and taken back to the Liberian border. It is said that he left not less than sixty thousand "converts" in the Ivory Coast section. After ten years the British Wesleyans took up the work from which he had been torn and since then have courageously carried forward the training of the simple Christian communities. The Christian and Missionary Alliance is now represented.

Dahomey was seized by the French in 1893. The territory extending to the hinterland from these various coasts was slowly explored and claimed by France. The years 1881-94 saw France come into control of the area lying back of these coastal places to Timbuktu. From that vantage point the movement to the east was continued to Lake Chad and from there to the upper Nile in 1898.

Blocked at the Nile. Not until the French came to Fashoda on the Nile (1898) was there objection on the part of Great Britain, which power was occupying the Sudan and Uganda. Indeed, she had an understanding with France that in exchange for being given an unobstructed hand at Zanzibar, France should be free to establish a protectorate over Madagascar and to come

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into the control of the whole inner Sahara. But when France arrived at the Nile, Great Britain withstood her. A period of great tension was terminated by French withdrawal. In Dahomey the British Methodist and Paris Evangelical Missions are at work.

French Plans. The French, therefore, did not succeed in establishing, as it was believed they hoped to do, a stretch of territory from the west to the east coast of Africa. Nevertheless, they did control an area reaching from the Mediterranean to the Congo and from the Atlantic across the desert to the Sudan and almost to the Nile. Throughout this whole region the French, as in Northwest Africa, have planned to assimilate the people as rapidly as possible to French culture. A railroad has been proposed and surveyed from Algeria to Timbuktu, with the hope that it may be extended to include French Equatorial Africa. This project lags for lack of adequate financial support. If French military interest continues, either the railway will be built or adequate motor transport will be fully established. Furthermore, France will probably train and equip the blacks of this region into a mighty army, which, with adequate transportation facilities, could be speedily thrown into a European conflict. These plans are being made because the French population does not increase as does that of the nations whom they most fear. Already certain daring motorists are trekking across the desert. Airplanes and telegraph systems bind the French territories together.

French Sudan, Mauretania, and the Niger Territory. For the most part these territories form the desert background extending from the hinterland of Senegal, Guinea, the Ivory Coast and Dahomey eastward and northward including the parts of the Sahara Desert and of the Sudan not comprehended in the North African tier of states or in the British Sudan. The population is sparse and largely nomadic. A number of missions are at work, the chief one being the Sudan Interior Mission, which has come to be a society of considerable strength. There are no Christian statistics worthy of note. As yet no church of strength has been established.

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FRENCH EQUATORIAL AFRICA

The French Congo (including the Cameroons). The French Congo lies almost exactly on the equator. Because of its unhealthy climate and the imperfect means of travel, the development of this section of the French territory, and, indeed, of all Africa, has lagged. Someone has called it the "African Cinderella." The French have now made large plans for roads which will penetrate this wide area and trading companies are already beginning to exploit it. As a result of the World War there was added to the French Congo the German territory then known as the Cameroons, it being largely that section of Equatorial Africa given to the Germans in exchange for their noninterference while the French were absorbing Morocco. The work opened in the French Congo by the American Presbyterians was shared with them by the Paris Evangelical Mission, which has carried on with vigor. The greatly distinguished missionary of that society is Professor Albert Schweitzer, at Lambarene. Doctor Schweitzer had made for himself an international name, first as an interpreter of Bach and as a pipe-organist, and, second, as a theologian and an interpreter of Jesus and of Paul. The world was startled when he turned aside from the fame which he had acquired in his German professorship, took up the study of medicine, and prepared himself to enter the African jungle. There are also Swedish missions and Roman Catholic missionaries from Algeria.

The Cameroons have been called "The Pentecostal land" of Africa. Here a great church has been established, chiefly by the American Presbyterians, who have now a Christian community of not less than one hundred and fifty thousand. The Paris Evangelical, the Norwegian, and the Sudan United Mission also have thriving stations. It is confidently expected that this strong church will in time extend its frontiers to include the French Congo region. The Roman Catholics of France and Italy are present, and find themselves more in harmony with the "French soul" than the average American Protestant is likely to be, yet

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the Protestant missions have increasingly won favor with the French government.

MADAGASCAR

History. The length of Madagascar, in miles, is about the same as the distance from Chicago to New York City, and its average width more than the distance from Boston to Albany. Being off the east coast of Africa, this huge island lay in the path of all those traders who, circumnavigating Africa, went on to India and the Far East. It was used by the Portuguese, the Dutch, the British, and the French. Yet it maintained its own native ruler and was in a sense independent. At one time a treaty of amity between Britain and France guaranteed the neutrality of Madagascar. But the British became eager to possess Zanzibar, as it would command the port of Dar-es-salaam, from which the Germans proposed to run their railway to the hinterland. Therefore, in exchange for French noninterference, they withheld any protest which they might have made against French occupation of Madagascar. France soon had a quarrel with the native rulers and the matter ended in a permanent protectorate being established in 1890. Madagascar, then, has been developed under French rule and is now one of the most prosperous outposts of that country, with its railways, roads, telephone and telegraph services and ample postal routes. A great trade is carried on in cattle, farming products, timber, and silk products. There are also certain minerals—gold and graphite.

Missions. Protestant Christianity entered Madagascar in 1818 through the agency of the London Missionary Society. By 1839 a church of more than two thousand had been established; at that time, upon the accession of a new queen who was hostile to Christianity, there was an attempt to stamp out completely the beginnings thus far made. The missionaries were forced to retire, but the Malagasy Christians were faithful even in the face of persecutions, which both in number and in brutality matched those of the early church. These persecutions continued for

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twenty-six years and involved tortures and death to persons of all ranks. At the end of the period of persecution the Christian community was found to have increased to seven thousand. A new queen came to the throne in 1861. Shortly after her accession she became a Christian, and thus the church obtained the friendship of the royal family.

Now the growth was so rapid and the responsibility so great that the London Missionary Society welcomed other groups who came in to help—the Society for the Propagation of the Gospel, Friends, Norwegian Lutherans. The French Roman Catholics were present and prospered. From 1906 the French government systematically discouraged the Protestant missions, all of which had their origin in lands other than France. When finally a law was passed requiring French to be taught in all the schools, the Protestant churches called upon the Paris Evangelical Society for help, which was given, and the Society set up work of its own in addition to providing French teachers for many of the schools of the other missions. Later years have seen much of the opposition of the government removed and a large expansion of Christianity. Not less than ten per cent of the whole population are now Protestant Christians. The church is in large part self-supporting and has also begun a self-propagating missionary agency. Madagascar is said to be one of the few places in which no nationalist movement is on foot, and in which the native church is not eagerly anticipating the time when it shall become fully autonomous.

THE BELGIAN CONGO

Area, 920,046 square miles; population, 8,723,276.

Stanley and the "Company." In 1876 Leopold II of Belgium called a conference to found an international society for African development. In this conference was organized the "International Association for the Exploration and Civilization of Africa," with headquarters in Belgium, and with committees in all European states and in the United States of America. At this

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time Henry M. Stanley, having returned to Africa, was making his celebrated crossing from Zanzibar to the west, down the Congo to its mouth. His representations to the International Association showed resources of almost unbelievable value. He was then employed to explore the Congo fully and as a result an extensive territory was mapped out, with suggestions for trading stations along the river where the native chieftains might be expected to be more favorable. It was decided to develop this immense region, and the Association undertook what they regarded as both a philanthropic and a commercial enterprise.

The Tactics of Leopold. A "commissioner" was appointed, who was to be in charge of the administration. King Leopold put in the larger share of stock and advanced money until he had invested five million dollars of his capital. Subsidiary companies, known as "concessionaires," were set up, and an extensive trade was undertaken. This government by a trading company was not wholly satisfactory, and in 1885 the "Independent State of Congo" was set up by international treaty. Portugal, Germany, France, and Great Britain were each suspicious of all the others, and the result was that Leopold of Belgium was asked to become sovereign of this "Congo Free State," the International Association still governing. An attempt was made to protect the natives. By 1890 slavery was abolished, the sale of firearms to natives rigidly regulated, and the importation and manufacture of spirituous liquors for the natives strictly forbidden. From the first, the venture was not a success commercially. Foreign loans, when due, were paid by new ones. In most cases Leopold borrowed from his own government to pay off loans to other governments. This meant an increasing Belgian interest. There were demands for larger commercial returns. Although the International Association failed to make a profit, Leopold, by a series of administrative abuses of hideous enormity, succeeded in squeezing out of this territory, in addition to the interest on his loans and his own salary, not less than twenty million dollars. His system of administration gave small salaries to the officials appointed, but granted them commissions on the amount of

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ivory and rubber which they could bring in for export. This meant that the black man was forced to produce, and these low-salaried officials with their helpers were not in any wise merciful in the measures adopted to secure the highest possible profits. In addition, a system of taxes had to be levied to maintain the government. These were assessed upon the natives pretty largely in European fashion—a matter which they could not understand at all.

Transfer to Belgian State. In 1905 matters came to such an acute crisis that an International Commission of Inquiry was appointed. This commission finished its report within a year, and although the language was diplomatic, it has been referred to as one of the most scathing documents of its nature ever made. The report of the commission was used by Leopold to persuade the Belgian Legislature that for the sake of the self-respect of the state they ought to take over this territory. In 1907 the Belgian government finally acquired by purchase the sovereignty of the Congo Free State and it was annexed to their territories under the name of the Belgian Congo. This meant that henceforth it should be governed by the Chamber of Deputies; at least all matters of major importance had to be submitted to them, and the absolute rule of the monarch passed. Belgium was a land of comparatively small resources and of very slight experience in colonial government. She undertook her task reluctantly and conservatively, yet with high ideals. The government declared that they hoped they would be able to give to Europe an example of effective and high-minded colonial policy.

The World War. During the World War, the Germans, whose armies held Belgium in full control, hoped to make the Belgian Congo a trading prize which might be brought forward in the readjustment of the map of Europe. The Belgians in the Congo, with such native helpers as they could command, were assisting the British in the fight against German East Africa. The Treaty of Versailles gave scant recognition to the part played by the Belgians in Africa, but Britain sought to compensate her by a fraction of German East Africa which lay to the west of Nyanza,

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thus bringing Belgian territory to Lake Nyanza. Even before the war it was being recognized that the Belgian Congo had immense resources, and since the close of that great struggle there has been a phenomenally rapid exploitation of the various kinds of wealth found there.

Economic Values. First of all, there are nearly nine million natives, mostly Bantus—the most virile source of labor supply in the African continent. Then there is the Congo river system, the most extensive in all Africa, very much of it navigable and now in use by small steam craft, even though it is broken by falls at the coast. There are also the agricultural products which are so great a source of wealth in Central Africa, palm nuts and oil, rubber and cocoa. Ivory continues to be a source of wealth. One of the most extensive copper fields in the world is here. During the past twenty years approximately a million tons of copper have been produced. Katanga, Elisabethville, and Kambove are among the noted industrial centers of Africa, each maintaining in prosperous times a labor population of more than ten thousand persons.

The Rev. John M. Springer, in the *Congo Mission News* for January, 1932, says: "Rawest heathen villages felt the sudden impact of full-orbed, aggressive, modern civilization; almost overnight the few crude tools which had been used for countless centuries were displaced in the hands of many by the latest inventions of a mechanical age. The effect on the native people at first was fairly stupefying. The total revolution in almost every phase of native life has been stupendous. Not a tribe of villages within hundreds of miles of these great mining centers but has been called upon for all available man-power. Bewilderment, confusion, necessity of learning new tasks under unaccustomed conditions, exposure to legions of seductive temptations, rapid increase of income with teeming supplies of articles on which to spend it, idleness for the women and the inevitable consequences are but a few of the features of the new life. Hectic has been the experience of these few passing years."

An Effective Government. There is an increasingly effective

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government. The vast reaches of territory, more than three times that of Texas, are covered with a network of police, mostly natives, of course. Industrial and commercial contracts are carefully guarded, and it is the purpose of the government that they must guarantee good conditions for native labor in every case. There is a commission for the protection of the native peoples, its members being taken from the missionaries of the Catholic and Protestant groups in addition to the government representatives. This means that the commission is in close touch with native life throughout the region. Careful attention is being given to health, and a large number of native medical assistants are being trained. Special attention is also being given to education, not only under government auspices, but in schools under the supervision of the Roman Catholic group, to which subsidies have been granted. King Albert of Belgium has a personal interest in this great territory, making occasional visits and in many ways inspiring his officials to helpful developments.

Early Missions. With the Portuguese discovery of the Congo at the end of the fifteenth century Christian missionaries entered, and the Catholic missionaries have, with changing fortunes, kept their place in this area. The Roman Church in the Belgian Congo is manned chiefly by missionaries from Belgium, although at least one strong society from Italy is present. There are at least five hundred missionaries and fifty thousand Christians. Protestant missions began with the commercial development of this territory. In 1879 came the first Protestant Christian missionaries under the auspices of the English Baptists; these were followed by other English and later by American societies, also by Swedish, Norwegian and Belgian societies, until at the present time there are twenty-four Protestant boards at work, with perhaps five hundred missionaries and not less than 100,000 Christians.

Plans for Progress. The habit of the Belgian government in dealing with the representatives of the Roman Catholic Church as one group and all of Protestantism as another has hastened the tendency toward co-operation of the various Protestant

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groups. In 1921 a conference in New York City, composed of representatives from practically all the Protestant boards, met with the object of furthering co-operation. Certain definite lines of progress were marked out: There was an agreement to have a common representative, who should be a "missionary consul," to present all matters relating to Protestant missions to the Belgian government. This plan has proved an excellent one, particularly as the first consul was himself a Belgian and thus fully at home in his dealings with officials of his own land. Further, they proposed that, with reference to the government, they would seek constantly to remember that the benevolent work which they were carrying on was to be regarded as a piece of co-operation with the Belgian throne. A plan for a wide development of union training schools was initiated, these schools to produce a supply of teachers and preachers for as many missions as could co-operate in their establishment. While the difficulty of undertaking such schools was recognized, particularly inasmuch as the French language has not yet been fully established throughout the state, a good beginning was made. A special endeavor was set on foot for the education of women, and a union appeal was sent out for fully trained specialists among missionaries, who could give their whole attention to developing educational methods adapted to women and girls in the primitive conditions prevailing throughout this territory. Finally, the Protestant groups agreed that as frequently as possible they would visit Belgium, familiarize themselves with Belgian customs and home life, and in every way seek to make themselves a part of the nation which is here being developed.

The Developing Church. The church of the Congo is being built up among a most capable and independent race. It promises very early to take a position of note in the matter of indigenization. It was hoped that the church might come to full self-support almost at once, particularly in the industrial areas, where wages were good and where families had a larger measure of opportunity through schools and other cultural agencies. The variation in the price of copper, however, has

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delayed, for the time being at least, the realization of those hopes, as many of the laborers are being compelled to return to the agricultural sections, while those who remain are barely able to subsist on the present wages. The agricultural areas, though somewhat more tardy in development, in all probability will produce a church less liable to fluctuation and, in the end, more dependable in every way.

PORTUGUESE AFRICA

Cape Verde Islands—Area, 1,516 square miles; population, 150,000.

Madeira Islands—Area, 285 square miles; population, 170,000.

Portuguese Guinea—Area, 14,137 square miles; population, 350,000.

Principe and Saint Thomas—Area, 364 square miles; population, 63,845.

Angola—Area, 484,729 square miles; population, 4,481,960.

Mozambique (Portuguese East Africa)—Area, 426,492 square miles; population, 3,514,612.

The *Cape Verde Islands* were discovered in 1456 and have been a Portuguese outpost since that time. At first uninhabited, they were peopled with slaves from the African mainland, and later with deported convicts from Portugal. These two groups gave a race of mulattoes who, together with pure Africans, form the bulk of the population. Slavery was continued until 1876.

The *Madeira Islands*, which are inhabited, are only two in number, are of volcanic origin, and are rough and mountainous. They are a port of call for many ships passing from Europe to African and South American ports. They have been in the possession of Portugal since 1420 save for the period 1580-1640, when Portugal was united with Spain. The inhabitants are of Portuguese descent with mixtures of Negro and Moorish blood. The climate is most equable. The population is dense (about 480 to the square mile). Literacy does not exceed five per cent.

Portuguese Guinea has been in the possession of Portugal

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since 1446, with only one attempt to wrest it from their hands. Great Britain laid claim to a portion of this territory, but the dispute was referred to President Ulysses S. Grant as arbitrator, who decided in favor of Portugal. This area is potentially rich, being situated in a region of agricultural opulence, but is as yet little developed.

Principe and Saint Thomas. These islands in the Gulf of Guinea are under one governor. They have been Portuguese territory since 1470. With almost no population at first, they were peopled later by criminals from Portugal and young Jews who, having been taken from their parents and baptized, were sent here (1493). In addition to these, slaves were brought from Africa. These islands, being so near the great trade routes, suffered from raids by the French, British, and Dutch, but Portugal managed to hold her claim. Slavery was abolished in 1878 and labor had to be secured elsewhere. The planters turned to Angola and Mozambique, from whence they brought in indentured labor. This imported labor in these islands has been an international scandal. The conditions under which the laborers were transported, and the almost complete failure to repatriate them, made the situation really worse in some respects than chattel slavery. Finally, the European tradesmen other than Portuguese gave notice that they would cease calling at these ports for the great crops of cocoa, which formed the chief market, unless conditions were mitigated. Economic pressure considerably improved the situation.

In the Cape Verde Islands, in Portuguese Guinea, and the islands of Saint Thomas and Principe, only the Roman Catholic Church has been encouraged to enter. In the Cape Verde and Madeira Islands the population is dominantly Catholic. By the Protestants only beginnings have been made. The two societies represented are the Methodist Episcopal (South) and the Church of the Nazarene.

Angola lies on the west coast of Africa, directly across the continent from Portuguese East Africa. It was entered by Portuguese discoverers and missionaries as early as 1490. The mission-

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aries began by preaching to the king of the section nearest their first landing, and soon baptized him. A number of Roman Catholic orders entered and they were shortly in conflict with one another. So severe was their disagreement that at one time the king of Angola sent some of the missionaries back to Portugal in chains, thus ending the incessant quarrel for the time being. Nevertheless, the church continued its work. Just as the Protestants, so the Catholics made their adjustments to the slave trade. One of the regrettable stories coming from this period is that the bishop of the Roman Church used to sit in a chair overlooking the harbor and give his blessing to the slave boats as they sailed away with their human cargo.

Development Under Portuguese. These territories were coveted by other nations and were harassed at first by the Dutch, and later by the British and the French. The French were interested because they were in the Congo region to the north, and the British by reason of their suspicion of Germany, whose territory of Southwest Africa had joined Angola on the south. The World War, however, dissipated these fears, and Portugal is still in possession. She has managed to develop two excellent harbors, one at Lobite Bay and one at Sao Paulo de Loanda. Certain railways have been built inland and an attempt was made to build a trunk line directly across Angola, through the continent to the Pacific Ocean at Mozambique. The excessive cost of this construction, however, put a stop to the scheme.

Christianity. In addition to the Catholic missionaries eleven Protestant boards are at work. The rivalry between the Protestant and Catholic groups has been intense, and at least before the republic, while the Roman Church was a part of the government establishment, the weight of the official class was thrown upon the side of the state church. Under the republic and its accompanying disestablishment Protestant progress has been less hampered, and there seems to be good prospect that the church which has now been established may make worth-while development. The Protestant population of Angola is just under forty thousand.

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MOZAMBIQUE (PORTUGUESE EAST AFRICA)

The Land and the People. Here is a territory having all the elements of potential greatness—a vast domain, with great fertility and with the native population entirely from the Bantu race, that most vigorous and capable of all African groups. The great river, the Zambezi, with its tributaries, is here. There are two good harbors—Lourenco Marques, through which the products of Johannesburg and the Transvaal are shipped; and Beira, through which exports from Rhodesia pass.

The mouth of the Zambezi was entered in 1498 by Vasco da Gama, who was at that time en route to India. This section became a basis of supplies for the Portuguese traders. Fresh fruits, vegetables, and meats were secured which guaranteed the health of the voyagers to the Far East. For a long period Mozambique, as well as the other Portuguese African colonies, was little esteemed and remained undeveloped because of the more profitable trade of India and the farther East. In modern times extensive trade with Europe by sea, and with Rhodesia and the Transvaal by land, has greatly developed this territory.

Trade. Mozambique has been in recent years a chief source of labor supply for Saint Thomas, and a majority of the men who work in the mines of Johannesburg are recruited from Portuguese East Africa. This labor exodus, taking the young and vigorous men in large numbers, has had a tendency to hold down and even to reduce the population. Along the coast the trading is carried on chiefly by British Indian dealers and Arabian traders, who are among the cleverest and most successful of small business men in Africa. David Livingstone in his travels along the Zambezi River, 1850-65, attracted the British to the region. This led to a scramble to establish to mutual advantage the boundary line inland. A very large proportion of the land drained by the Zambezi fell to Great Britain in the Rhodesias and Bechuanaland.

Christian Missions. The Roman Catholic missionaries entered with the Portuguese, the early societies being Dominican and

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Jesuit, and have ever since given themselves with devotion to the development of the colony. The Protestant missions chiefly represented are four American, seven British, and one Swiss society. The work of missionary education has been considerably retarded by what seemed to many the unreasonable requirement of the government, that all teaching excepting oral instruction must be given on the basis of the Portuguese language. In any case this would seem to be a distinct and almost insurmountable inconvenience to the native. The Catholic missionaries were less hampered by this regulation than the Protestants, inasmuch as they were in most cases from Portugal and native to the language, while the Protestant missionaries were compelled to qualify in Portuguese. This whole matter has been carried to the home government of Portugal by the International Missionary Council, and it is hoped that a modification of the order will be secured.

Missions and Economics. The problem of taxation has also been an annoyance in the development of the colony. The expense of government has been so heavy that the burden of taxation became almost unbearable. Many of the natives dispossessed themselves of their holdings in lands and cattle in order to avoid the incidence, and the government was forced to resort to poll and hut tax. One reason for the vast labor migration in and out of the land has been the need of cash with which to pay the heavy taxes. These movements of the laboring men have not been helpful to the Christian work. Families are broken up for unreasonable periods of time; the tribal control over the population is broken down by the disregard which the returned men often have for their chiefs. In such a situation the missionary needs to be a distinct steady agency in a society whose mores are being rapidly disintegrated.

Portugal and Her Colonies. The problem of the development of the Portuguese colonies is a difficult one. The mother country, with an area of only thirty-five thousand square miles and a population of six millions, does not have sufficient reserve to meet emergencies in the widely spread colonies which have

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extended from Macao to the Cape Verde Islands. Yet, for these backward populations to be left wholly to themselves would be a misfortune too great to contemplate. It will require statesmanship of positive genius and of absolute honesty, as well as of broad-minded sympathy with native peoples, to develop in this scattered domain a civilization comparable with that in the areas controlled by the stronger powers.

BRITISH AFRICA

West Africa:

Gambia—Area, 4,134 square miles; population, 210,530.

Sierra Leone—Area, 31,000 square miles; population, 1,541,311 (including "protectorate").

Gold Coast—

Gold Coast Colony—Area, 23,490 square miles; population, 1,171,913 (including German mandate).

Gold Coast North Territories—Area, 36,000 square miles; population, 530,000.

Ashanti—Area, 24,560 square miles; population, 406,193.

Nigeria—Area, 336,778; population, 19,081,672 (includes the British Mandate of Cameroon).

South Africa:

The Union of South Africa—Area, 472,317 square miles; population, 6,928,580 (1921).

Mandate of Southwest Africa—Area, 322,389 square miles; population, 258,905.

The Protectorate of Swaziland—Area, 6,778 square miles; population, 130,680.

The Protectorate of Basutoland—Area, 11,716 square miles; population, 498,731.

The Protectorate of Bechuanaland—Area, 275,000 square miles; population, 152,983.

Southern Rhodesia—Area, 149,000 square miles; population, 1,033,000.

Northern Rhodesia—Area, 291,000 square miles; population, 1,262,000.

East Africa:

Zanzibar (with Pemba)—Area, 1,020 square miles; population, 88,691.

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Tanganyika Mandate—Area, 366,632 square miles; population, 4,770,539.

Kenya—Area, 245,060 square miles; population, 2,891,700.

Nyasaland—Area, 37,890 square miles; population, 1,329,127.

Uganda—Area, 94,204 square miles; population, 3,265,367.

Sudan—Area, 1,008,000 square miles; population, 6,469,041.

British Somaliland—Area, 68,000 square miles; population, 347,011.

British Islands:

Saint Helena—Area, 47 square miles; population, 3,795.

Seyschelles Islands—Area, 156 square miles; population, 27,238.

Mauritius—Area, 720 square miles; population, 401,603.

WEST AFRICA

Gambia. This state comprises an area of ten kilometers on each side of the Gambia River to a point which is two hundred miles from the coast. It was the outlet for the slave trade in the days when it flourished. The British first began to be interested in this territory in 1588, under Elizabeth, and a trading company set up a factory and began its work. Though slave-trading was nominally abolished in 1807 the institution of slavery persisted. When, in 1906, slavery was completely abolished by law, the law providing that all children born of slaves were to be free, and that all slaves were to be liberated at the death of their masters, the value of Gambia as a trading station was greatly diminished. However, the agricultural and other products still furnish raw materials for European trade, and certain manufactured goods find ingress through this river to the interior. The Roman Catholics and the British Wesleyans are the chief Christian agencies. The Catholics claim a membership of 4,000 and the Protestants 2,000.

Sierra Leone. Sierra Leone was chosen as a site for a colony particularly because of its excellent harbor. From the port at Freetown to Lagos in Nigeria there is no other place of entry at which a ship may come to wharf and dock. In every other intervening port, lighterage is demanded of all ships.

What is now known as Sierra Leone had been a British trading point during the slave-trade period. In 1786 it was pro-

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posed that those Negroes who had fought with the English army and navy in the American Revolutionary War might be colonized here, also the freedmen and runaway slaves who were then living in London. The vessels which in 1787 gave passage to four hundred of these Negroes brought also sixty European women, most of them of a type quite willing to marry these Negro men. Thus the settlement was started on the basis of a racial mixture. Later, eleven hundred Negroes who had come north through the United States to Nova Scotia were transferred, and still later when the British were capturing the slave-runners who tried to get out with their human cargoes, the slaves thus taken were also brought to Sierra Leone. It is said that by 1846 there were fifty thousand liberated slaves, with one hundred and seventeen different languages and dialects. They were forced to make English the common speech medium, thus establishing a creole dialect.

Methodist converts entered with those who came from Nova Scotia, but the church first established was stamped out. Being re-enforced in 1811 by the British Wesleyans, the church has continued from that time. In 1804 the Church Missionary Society also began its work. At present thirteen societies, British and American, are represented. Under the British government the Roman Catholic agencies were as free as were the Protestants, and they are accordingly at work. A strong Protestant church has been established. There are not less than forty thousand Evangelicals, and Catholicism has not been lacking in success.

Gold Coast. This portion of Africa, lying on the southern fringe of the eastward sweep, has been called the "Guinea Coast." Its various sections took their names from the products obtained by early traders—the "Slave Coast," the "Ivory Coast," the "Gold Coast." Along the shore grains of gold were found in the sand of the rivers. These later were traced to their origin, mines were developed, and the Gold Coast became a rich producer of the yellow metal, reaching a maximum annual production valued at \$8,000,000.

In the fifteenth century Portuguese and French navigators

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touched at this coast and established spheres of influence. The English, Dutch, Danes, and Swedes followed, all eager to obtain gold. It is believed that the Egyptians and Phœnicians had contacts here long before the Europeans came, and it is certain that the Moslems early crossed the Sahara into these regions. During the seventeenth and eighteenth centuries various European nations developed trade and marked off spheres which they claimed, but in 1871 the territory passed completely under British control. In the northern sections the famous Ashanti tribes fought desperately, both against the British and certain African groups. It was not until 1900 that they were fully brought into quiescence, although a commissioner had been in charge since 1897.

The most distinguished name connected with the government of the Gold Coast is that of Sir Gordon Guggisberg. Under his administration the native was given a new sense of his own importance, and the treatment of the tribes was on such a high level that both politically and socially the Gold Coast became one of the most flourishing British dependencies in Africa.

The economic resources are great. Like some of the American states, they began with gold but now find its value outstripped by agriculture. The annual export of cocoa is about five times the value of the annual production of gold. In addition, there are extensive exports of palm nuts, rubber, timber, and manganese.

The work of Christianizing the Gold Coast was first attempted by the Moravians, who set up a school and offered educational advantages to the slaves already at work in that region. This was in 1736. The effort, however, proved abortive and the school was closed. In 1751 Thomas Thompson, a missionary for the Society for the Propagation of the Gospel in New Jersey, resigned from his post in America, with the request that he be sent to Africa, saying that if he did not go, he wondered if anyone would ever attempt that task. To a present-day Christian, Thompson seems an odd mixture. He showed great devotion to the native peoples. He became proficient in at least one

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of the native languages and hoped to train boys from among his converts who should carry on the work of evangelization. He sent three boys to England for training, but one died of tuberculosis, and another became insane. Only one, the third, qualified for priesthood in the Anglican Church. Upon Thompson's return to England he wrote a book, *The African Trade for Negro Slaves Shown to Be Consistent With the Principles of Humanity and With the Laws of Revealed Religion*. His arguments, it is said, were drawn chiefly from Aristotle and from the Pentateuch. The Society for the Propagation of the Gospel followed up the beginning made by Thompson and has maintained work to the present, its ministry being chiefly confined, however, to the European Anglicans in the colony, and those natives who have identified themselves with the Anglican congregations.

The British Wesleyans have a strong and flourishing mission. They had a hard struggle in getting established because of the high mortality among the early missionaries. Until the cause of malaria was discovered and that disease brought under control, it was seriously doubted if Equatorial Africa could ever become the habitat of white men. The Basel Mission had many congregations which they were forced to give over during the war. These were taken up by the United Free Church of Scotland, whose missions were contiguous and who had adequate strength for the task. Since the close of the war the churches have been given back to the Basel Mission and the Basel and Presbyterian groups have united to form one Presbyterian Church for the Gold Coast. The industrial plants of the Basel Mission were handed over to a corporation and the return of this part of their work is still in progress.

Probably the most distinguished product of Christianity in the Gold Coast was J. Kwegyir Aggrey. He was a student in the Wesleyan schools, where he became a teacher; then, having gone to the United States and completed his studies, he married an American Negress. For a time he remained in America and achieved rapid advancement, becoming president of one of the American Negro colleges. When Sir Gordon Guggisberg

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planned to establish in the Gold Coast a college which should train young Africans for service in Africa, he called Aggrey to the vice-principalship of this institution. Aggrey had already begun his work at the Prince of Wales College, Achimota, where together with the principal, the Rev. A. G. Fraser, he had planned a new curriculum involving the education of head, heart, and hand for the service of Africa. He was to take his Doctor's degree at Columbia University and had completed all but the thesis, upon which he was putting the finishing touches, when he was suddenly cut off in the height of his powers. Aggrey's wide range of contacts with Negroes both in Africa and in the United States, his patience and co-operation, his popularity before white audiences, second only to that of Booker T. Washington, all helped to make him a link between European and African peoples, and one whose passing was sorely mourned.

Nigeria. This country takes its name from the river flowing through its area, one of the greatest in Africa, said to be twenty-six hundred miles in length. As before stated, it has the one harbor on the whole Guinea Coast into which ships can come and freely receive and discharge their cargo. Nigeria is of huge proportions. It is three times the size of the United Kingdom; it is equal to France and Germany combined, or to all of New England plus the south Atlantic states. In certain sections the population is one hundred and eighty per square mile, while the desert sections are quite uninhabited. Roughly, it divides itself into three sections, determined by its products. Near the coast are the tropical swamp lands, with their vast production of coconut and other palms. Farther to the north are great forest areas, where some of the world's most valuable timber is cut. To the extreme north there are extensive prairies which gradually fade off into the Desert of Sahara. The chief products are cotton, tin, and cocoa. The many tribes are restless and have never been too friendly toward each other. The religious aspects involve the usual varieties of animism characteristic of the jungle, and in addition there are about eight million Moslems in the desert margin.

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Great Britain made her beginning in Nigeria by stationing a consul at Lagos in 1852. Later a development company was organized to which Parliament gave a charter. This "Royal Niger Company" undertook not only to exploit the economic resources, but was also charged with quasi-governmental powers. In 1885, by reason of rivalry with the French, who came in from Senegal on the north, and with the Germans, who came in from the Cameroons on the east, a British protectorate was proclaimed, defining the boundaries and appointing the "Royal Niger Company" as legal agent under their charter. In 1914 the northern and southern sections were combined under the British raj, and Sir Frederick Lugard, one of the ablest colonial administrators Britain ever produced, was made governor. Under his leadership and the leadership of those who followed him, it has become "one of the richest and best administered protectorates in the world, with its millions of inhabitants prosperous and happy."

In introducing Christianity, this section was found to be an almost impossible area for the whites. The first British expedition, which entered in 1841, lost forty-two of its one hundred and fifty men in the first two months. The missionary staff fared but little better, and it was determined to set up a Christian movement under the leadership of Negro missionaries. Samuel Crowther, a slave who had been liberated and then trained for the ministry, was asked to open a mission which should be manned by natives recruited from the church in Sierra Leone. He began his work in 1857, and in 1864 was made the first Negro bishop in Africa. His ordination to the episcopate was hailed as an event of international missionary importance. It was hoped that he would lead the way for Africans to evangelize Africa. Crowther served a term of twenty-seven years as bishop. Possibly too much was expected of this man, who must have realized his handicap, coming over from his slave beginnings, and who certainly attacked a most difficult religious task. At any rate, judged by white men, it must be said that his success was only qualified. He never learned any of the

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languages of Nigeria, and he seemed lacking in the ethical passion which would demand strict standards of the preachers under his charge. Whatever may be said of his faults, he had monumental virtues, chief of which was a devotion to Christ, quite equaled by his devotion to the Negro people to whom he gave his life. In the light of scientific standards of estimate which take into consideration all the facts, the future may decide that Crowther was one of the greatest of Christian pioneers in Africa.

Improved conditions for white residents made it possible for European missionaries to establish themselves. The Church Missionary Society in particular has developed a strong work. There is one group of Anglicans who have organized their own institution and operate quite independently of the mission. The United Free Church of Scotland began as early as 1846 at Old Calabar. Almost from the beginning their work has been successful, and to the present time continues its effective ministry in the coastal regions of Nigeria. The United Sudan Missions, whose earliest missionaries came from Jamaica, entered in 1904 and are working among the Moslems in the north and west. The Church of the Brethren has a small but vigorous mission in the northern section of Nigeria, a mission which gives great promise for the future. Throughout the sections where the British government rests back upon Mohammedan tribal organization in handling the natives, Christian missionary effort has been somewhat impatient at the restraints thrown about its work by the government. It is probably true that until these Moslem peoples can come to understand the European ideal of complete freedom in matters of religion, the zeal of the missionaries should be held in leash.

In all Nigeria there are eighteen Protestant missions at work, with a Christian community of more than two hundred and sixty thousand. The Catholics began their mission in 1860, and although statistics are not available, they have a flourishing and successful work.

Among the foreign missionaries, in addition to the native

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Bishop Crowther, special mention should be made of Mary Slessor, the great Scottish missionary to Old Calabar. She invested her whole active life of forty years in this one station, and in her handling of African girls and women did pioneering work which has been instructive to other missionaries throughout that continent. Her zeal and her devotion, combined with strategic good sense, have made her work a sort of missionary ideal.

SOUTH AFRICA

THE UNION OF SOUTH AFRICA

The Cape. The Dutch were at Table Bay in 1652. In their trading with the East Indies the sailors contracted scurvy on the long journey without fresh fruit and vegetables, and it was necessary to establish a station where these commodities could be provided, together with water and meat. At first there was no expectation of colonizing, but later, the climate being found salubrious, a number of the Dutch settled there permanently. In 1688 the French Huguenots, being driven from their own land by Roman Catholic persecution, came to join their Dutch Protestant friends in South Africa. An amalgamation of these two groups of people, none of whom expected to return either to France or to Holland, resulted in a new and somewhat definite type. These people were called "Afrikanders," or, more popularly, "Boers" (from the Dutch word "bauer" meaning "farmer"). These Boers remained in possession of the Cape until 1814, although there had been conflict between them and the British for a number of years before this time. The Boers and the British who had come in combined to form the settlement known as "Cape Colony."

Natal. Natal was so named by Vasco da Gama because he first sighted it on Christmas Day, 1497. Although the coast had been explored by the Portuguese, they did not claim the territory this far south. Occasional British traders landed at the port of Natal, but the hostility of the powerful Zulu tribes made it very dangerous for them. In 1836-37 the Boer farmers, irri-

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tated by the arrogance of their British governors, made a "trek" in the direction of Natal and established themselves, making Pietermaritzburg the capital. The British, however, unwilling to have them set up what might become a rival state, expelled the early Boer settlers in 1842, and established a British colony in the year following. Soon afterward this was merged with Cape Colony.

Boer vs. British. The settlements later known as the Orange Free State and the Transvaal were formed by discontented Afrikaners, who trekked to the north from Cape Colony and established independent settlements of their own. They demanded complete autonomy, and after numerous struggles were finally, in 1854, able to become independent states. The early British rulers of Cape Colony did not visualize their homeland as occupying those great sections of Africa which later came under the British flag. The discovery of gold in Boer territory and the investment of British corporations caused severe British-Boer friction which persists to the present day. In 1900 the Boer War began. It was won by the British only after a struggle which greatly taxed their resources. By 1910, after a period of military government, the Union of South Africa was set up and given complete dominion status under the empire. In this Union were comprehended Cape Colony, the province of Natal, the Orange Free State, and the South African Republic, commonly known as the Transvaal.

Extension Farther North. As the British Empire pushed its way to the north it found itself in rivalry with the Germans in their southwest African domain. Basutoland was therefore made a British protectorate in 1884, and Bechuanaland in 1885. Swaziland, which was farther to the east and which might have been absorbed by the Portuguese, was also made a British protectorate in 1894. From these northern boundaries, the British influence was then pushed farther into the continent, embracing Matabeleland and Mashonoland, which were formed into the dependency now known as South Rhodesia. Later, the limit was extended northward to include what is now known as Northern

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Rhodesia. Both Northern and Southern Rhodesia were at first placed under the management of a great trading corporation designated "The South African Company." Only recently Southern Rhodesia has been released from its charter obligations to the South African Company, and has become a self-governing dependency. This development of British territory from a small beginning at Cape Colony, into a domain which is far greater than the area of the United Kingdom, and equal to one half the whole area of the United States, in less than a century, is one of the most phenomenal territorial advances of that land-grabbing era. These acquired areas were not only large, they were among the richest of the world both in agricultural and in mining possibilities.

Cecil Rhodes. The person most influential in this development was Cecil Rhodes (1853-1902). In early boyhood his parents planned that he should enter the church, but failing in health at the age of sixteen, he went to Natal, where an older brother was in charge of a plantation. The year following his arrival diamonds were discovered in Kimberley, and before long Cecil Rhodes was one of the successful diggers. Regaining his health in the more favorable climate of South Africa, he thought of returning to England, but before doing so, took a long trip to the north as a sort of farewell to Africa. During this journey Rhodes got a new vision described by one of his biographers as "the dominance of the world by the British race," and he decided that his part would be to make the British dominant in South Africa. He dreamed first of the extension of British influence, as described above. He also proposed the huge project of a line of railway extending from "Cape to Cairo," thus joining the British possessions in the south to those in the east of Africa, and then, with their sphere of influence in the Sudan and Egypt, making an "all-red line" the entire length of Africa. Rhodes lived to modify in part his ideal of complete British world dominance. He saw clearly the need of sharing responsibility in this herculean task with the United States, and possibly with Germany. He was gratified in being able

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through his South African chartered company to extend the British domain so widely. He and his coworkers were annoyed by the attempts of the German Empire to come in from South-west Africa and again from German East Africa. He was also provoked by the French attempt to promote an all-French empire from the West Coast across the Sahara and the Sudan to French Somaliland, and there is no doubt that the French defeat at Fashoda by the Bedouins gave the British no sense of regret. The work of Cecil Rhodes did not end with his death, because he bequeathed his vast fortune to an endowment which was to provide scholarships at Oxford of three hundred pounds per annum for students from each British colony and from every state and territory in the United States of America. In addition, a later codicil included among these scholarships a certain number from Germany. Two states in Africa, Southern and Northern Rhodesia, bear the name of this great personality. His ideals, carried through with such tremendous vigor, have put a permanent impress upon the history of the continent.

This vast extension of the British Empire in South Africa has developed economically by leaps and bounds. The chief exports are gold, copper, zinc, diamonds, coal, wool, cattle, oil-nuts, maize, and cotton. The Union of South Africa is a fully self-governing "dominion," quite able to take care of itself. The Europeans, constituting about one fifth of the whole population, do not regard themselves as transients. They expect to stay and develop what they like to call "White Man's Africa."

The Racial Problem. Among the Europeans represented are the Dutch and the French, who together make the Boers, and the British. Malays and Hindus are later and domiciled immigrants. At least three black races are present—the Bushmen, the Hottentots, and the Bantus; the former two groups are gradually diminishing. In addition there are some hundreds of thousands of "Colored" people, the result of amalgamations between white and nonwhite. In South Africa the word "Colored" designates this specific group. The critical feature of the whole situation is that while the white race constitutes so

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small a proportion of the whole population they nevertheless are completely in control both politically and economically. There has been a distinct falling away in the number of white immigrants, and those race-proud whites fear that white dominance will pass and that their children or, at best, their children's children, will be swallowed up in this vast racial mixture.

Segregation. There are at least three theories regarding the proper adjustment of racial differences. One is that of equality, namely, that to persons of equal civilized status equal rights will be given. This was the policy of the Cape British. A second theory is that of subjection, the theory of the Boer "Free" States. The constitution of both the Transvaal and the Orange Free State provided that no native should ever have any political rights or a seat in Parliament. The third theory is that of development in co-operative, yet segregated areas. This theory seems likely to become dominant and permanent. Not only those whose purposes are selfish, but also many of the more noble-minded believe that the best way to develop the races is by allowing each to take care of its own interests in an area delimited by government. If the blacks were given a suitably large proportion of the territory, this policy would be less objectionable, but under the present Land Act, the blacks, who constitute three fourths of the population, have for their occupancy only about one eighth of the really desirable land. Any attempt to grant extension of the black areas is protested by the whites, who believe that these lands may be needed for white occupancy in the future.

Thus the blacks are forced to become "squatters" or day-laborers on the farms of white men or else are crowded into domestic service or industrial plants in the large cities. The presence of some three hundred thousand Hindus is not an easy problem, inasmuch as they are British citizens and have the backing of India and the sympathy of large parts of the empire. The problem is further complicated by a ten-per-cent fringe of "poor whites," whose economic status is about on a level with that of the black day laborer. It is on this level that amalga-

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tion proceeds most rapidly, and among this group vice and disease are more likely to flourish.

Indentured Labor. The mines of the Rand at Johannesburg are not able to secure adequate supplies of labor from the neighboring South African blacks and have been compelled to bring in men from farther north and from Portuguese East Africa. Something like three hundred thousand of these men are kept in "compounds," which are rooms built round a square opening inward. The men are allowed to go out only on passes, and are under contract to complete certain terms before they can be excused. Inasmuch as good health is a condition of effective labor, the employers are careful to see that housing, food, and medical care are of a high order. Great wealth is thus produced, but it is the opinion of many that notwithstanding the effort to provide good conditions, a frightful deterioration in African morale and health has resulted. It is against a background of this sort that one must visualize the Christian movement in South Africa.

SOUTHWEST AFRICA (MANDATE)

First, however, a study should be made of the mandate of Southwest Africa. The World War brought the territory known as German Southwest Africa under British control. In the final disposition of African territory it was made a mandate of the Union of South Africa. Germany made a beginning in Southwest Africa through the Rhenish missions in 1842. In 1863 civil wars broke out between two native groups, the Hereros and the Hottentots, and in the resulting confusion a number of the German missions were completely destroyed. The Prussian government asked the British to protect the German missionaries, going so far as to suggest the establishment of a British protectorate over that part of the coast extending from the northern limits of Cape Colony to the Portuguese territory, establishing their headquarters at Walvis Bay. The British were unwilling, giving as their reason that they did not wish to make any show of force against the native people, which was doubtless

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a true statement. They were, however, influenced additionally by the prospective cost of such an adventure and by the unwillingness of the colonial office further to enlarge their South African undertakings. They did, however, send a commissioner in 1870 who was successful in temporarily quieting the warring tribes.

The Germans Enter. Tribal wars frequently recurred, and it became necessary that some provision be made for the protection of the German citizens in this area as otherwise they would have to withdraw completely. In 1880 Britain was again asked to help and was unable to do so. By 1883 German merchants had begun to enter; they purchased one hundred and fifty square miles on the coast, and added a much larger area by bargaining. To these small beginnings additions were made through German diplomacy in 1884, 1885, 1886, and 1890 which brought the territory to its present dimensions. It embraces an area one fifth larger than the state of Texas, but being partly desert and largely grazing land, was never an economic asset to Germany. Indeed, up to the very time of the World War the Germans were under the necessity of subsidizing the administration. While its loss may have been a humiliation, it probably was an economic advantage.

Portuguese Beginnings. South African missions were begun by the Portuguese. Only twenty years after the establishment of the Jesuit order their representatives were in Southeast Africa and established a station at Sofala (1660). They used the same missionary technique which Xavier employed in India. Numbers were baptized without careful guarantee of sincerity of Christian belief or correctness of Christian practice. The early Jesuit mission was finally abandoned, but their attempts were followed by the Dominicans, who came in 1677, first to Mozambique and later to Sofala. Like the Jesuits, they had great difficulty in making Christians out of the African tribes. Later they had better success through their schools, in which the children were trained in Christian habits and ideals. Ultimately the Portuguese Roman Catholics found their field of labor in

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what is now Portuguese East Africa, thus leaving the territory to the south and west for the time to the Protestants.

Early Dutch Missions. When the Dutch first came to Table Bay, they were determined to be kind to the natives at all costs. An early order of the commander had the following paragraph:

"And, accordingly, whoever ill uses, beats, or pushes any of the natives, be he in the right or in the wrong, shall in their presence be punished with fifty lashes, so that they may thus see that such is against our will and that we are disposed to correspond with them in all kindness and friendship, in order that through our courteous behavior they may become the sooner attached to us."¹

The Dutch preachers attempted to instruct the Hottentots in Christianity, but found the language difficult, inasmuch as it had certain "clicks" which it was impossible for the Dutch to imitate. Therefore the Hottentots were taught the Dutch language. But while they could learn the language, and repeat the Catechism, they did not care to take on civilized ways. It was not until 1662 that the first baptism took place. A woman named Eva, who had been acting as interpreter between her tribe and the Dutch, made a confession of Christianity. Later she was married to a Danish man who had come as a colonist, but no large number of Hottentots followed her into the church.

Christianizing the Slaves. In 1658 a shipload of slaves were taken from the Portuguese. Indeed, it seemed to be the practice of rival trading companies first to steal the Africans from the jungle, and then to steal them from one another. So the Dutch secured shiploads of slaves. Feeling that they ought to Christianize them, a school was organized and the work begun. These new pupils did not have the interest which their teachers wished, however, and special incentives were given to encourage study. Du Plessis quotes from the journal of one of the commanders:

"1658. April 17. Began holding school for the young slaves,

¹ Du Plessis, J. *A History of Christian Missions in South Africa*. Longmans, 1911, p. 22.

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the chaplain being charged with the duty. To stimulate the slaves to attention while at school and to induce them to learn the Christian prayers, they were promised each a glass of brandy and two inches of tobacco when they had finished their task. Their names were taken down and those who had none were given [names]."²

Dutch Missions Among the Hottentots. The Dutch Reformed Church continued its work among the Hottentots, although, as the Boers were forced out upon their trek by the British, and thus came into more violent contact with the blacks, there was a gradual relaxation both of missionary interest and effort. Although this church began its work thus early, it stands only third in the number of Christian adherents in the South African territories at the present time.

The London Mission. The London Mission was the next society of any strength which began work in South Africa. In 1798 Van der Kemp, with a young companion named Kicherer, accompanied by two young Englishmen named John Edmund and William Edwards, came out for missionary work in Good Hope. These missionaries believed that they must identify themselves most closely with the natives, and Van der Kemp and one of his assistants took black wives, much to the disgust of many of the colonists, but to the delight of the native peoples. In 1800 the second party of missionaries of this society landed at Cape Town. These missionaries of the London Society founded stations which were never wholly relinquished, and laid the foundations for a work which has made their society important in the history of African Christianity. Among the distinguished missionaries of the London Missionary Society mention must be made of Moffat and Livingstone. Moffat came to South Africa in 1817 and began his work in the Orange River region of Namaqualand, then opened a second stand at Kuruman in Bechuanaland. His first task was to make a translation of the Scriptures into a new tongue. Through-

² Du Plessis, J. *A History of Christian Missions in South Africa*. Longmans, 1911, p. 30.

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out these regions, in the midst of handicaps which seemed insuperable, he persisted until he built a church which was organized and functioning in its own right. They succeeded in turning murderous savages into a Christian people, cultivating the arts and habits of civilized life, and with a written language of their own. They gave a total of fifty-three years of missionary work. Their daughter was married to the most distinguished of all South African missionaries, David Livingstone.

David Livingstone. Livingstone came to Africa in 1841, and for the first eleven years of his service was a regularly appointed missionary of the London Missionary Society. For the following twenty-one years he chose to call himself a missionary explorer. This period was spent largely under the auspices of the British government, he being commissioned by the Royal Geographical Society. He succeeded at the end of his strictly missionary term in arousing England to an extraordinary interest in his African work, and as a result of his visit to the University of Cambridge, there was organized the Universities Mission in Central Africa, which has continued to the present with steady enlargement. It now has work in Rhodesia, Portuguese East Africa, and Tanganyika, and has an income of sixty thousand pounds annually. As an explorer Livingstone crossed the continent of Africa from west to east. He also explored the region adjoining the great lakes in the center of Africa, traveling in all twenty-nine thousand miles and transferring regions in Africa amounting to nearly a million square miles from the category of the unknown to the known. He opened up to civilization and to trade those great sections which were desolated by the slave trade, thus helping to sound the death knell of that devastating traffic.

Livingstone was an individualist; it is doubtful if he could have fitted comfortably into the routine in which he would have been one missionary in a group. He was British to the core and had his difficulties with the Boers, who esteemed him as an erratic—almost dangerous to the civilization on the northern borders of their state. He intrusted himself with abandon to the native people, and elicited from them a response both beau-

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tiful and pathetic. Upon his death, his heart was taken out of the body and buried in Africa; then his black servants carried his body to the coast and accompanied it to its burial in Westminster Abbey, thus being placed among the greatest of Britain's dead.

Missions of the Church of England. The Anglican Church entered, of course, with the English conquest of the Cape, but they were lamentably slow in doing anything worth while among the natives until in 1821, when the first missionary of the Society for the Propagation of the Gospel arrived. Even then small progress was made as it was not until the middle of the century that the Church of England began its work in real earnest. Although the Church Missionary Society made attempts to begin work, particularly in Natal, they were not successful, and practically the whole of the Anglican missions in South Africa have been carried on by the Society for the Propagation of the Gospel. They now have strong churches in the dioceses of Kimberley, Kuruman, of Saint John's, Kafraria, and of Zululand.

Wesleyan Methodists. The British Wesleyans are the strongest of the Protestant bodies in South Africa. Their work was begun among some pious soldiers of the crown who were stationed at the Cape. Its formal initiation took place with the arrival of the Rev. Barnabas Shaw, in 1816. Like the Anglicans and the Dutch Reformed Church, the Wesleyans carry on work both among the Europeans and the natives, having their own "South African Missionary Society," which functions chiefly in the Union of South Africa. The Wesleyan Missionary Society does its work particularly in the territories to the north. These two Wesleyan groups taken together constitute a body of Christians numbering more than a quarter of a million.

Scottish Missions. The United Free Church of Scotland did a distinctive piece of work through its great missionary, James Stewart. Settling at Lovedale, he established a school for the training of the young Africans; here there has been developed what men have called the "Hampton of South Africa." It has set the pace and suggested curricula and procedure for many

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of the most successful of the African schools, and is itself to-day a great power in its output. The young Africans trained at Lovedale are being recognized as most skillful in trade and upright in character.

Coillard. Worthy of special mention is François Coillard, of the Paris Evangelical Missionary Society. His work was established among the Basutos and Barotsi, these latter being among the most degraded of all the African tribes. He served amidst difficulties almost unparalleled, even in this trying field, and his dying request to the French Evangelicals was that they should never give up the task which he had begun among these unfortunate tribesmen. The Society has cheerfully carried forward the work thus begun, and its mission to-day, while not having as large numbers as others, is recognized as one of the most effective.

German Work. The German missions have been represented by the Rhenish (1829), the Berlin (1834), the Hermannsburg (1854), and its affiliate, the Free Church of Hanover. Their work was of note in German Southwest Africa and in the Boer Republic, and they also had their establishments in Natal and in Cape Colony. The World War forced either the complete abandonment or else the transfer to some other missionary society of much of this work. In the twelve years following the World War there has been in all the British colonies a complete return of such missions as were taken over and temporarily carried forward by other societies. Due to the economic limitations imposed by postwar conditions, the German work has in most cases been resumed with a much reduced staff.

Scandinavian Work. Scandinavia has also been represented, there being missions of the state churches of Norway, of Sweden, and of Finland. The Finnish Societies were particularly helpful in their assumption of the responsibility for German missions in Southwest Africa during the time of the war.

American Societies. American missions in British South Africa are chiefly represented by the American Board of Commissioners of Foreign Missions, by the Methodist Episcopal

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Board of Foreign Missions, and by the Free Methodists. The American churches, seeing the crowded conditions in the four states which comprise the Union of South Africa, have done their chief work in the regions farther north, their churches being among the most vigorous and flourishing in this section. They have in addition followed their Christians who went as laborers to the Rand and other mining centers.

Independent Churches. Certain indigenous churches are being organized under the auspices of the missionary societies which reared them. It has been the hope of the various missionary boards that the African Christian group would ultimately stand upon their own feet and gradually take over the management of the churches and the furtherance of the work. But the "Ethiopian movement" which has sprung up in South Africa has produced a large variety of churches under native leadership and quite independent of all foreign affiliations. There are not less than one hundred and twenty-five independent African churches in the Union of South Africa, one of the reasons for their appearance being the entrance of what they choose to call "the color bar" in religion. As is often the case where white and black stand side by side, the white people, even though Christians, are bitterly opposed to giving the black any large part in services where the whites are at worship. Then too, in addition to the natural desire for independence in church matters, the feeling that they would like to be free from European leading strings, there is also the element of egoism and personal ambition. In some cases men who have been disciplined and either suspended or expelled from churches under missionary auspices, have organized their own societies or churches. The black man is not altogether unappreciative of the thrill which comes from being called "bishop," or even "archbishop," or "potentate," as some of the leaders of these churches are named. Most of these denominations are small in numbers, but one or two give promise of permanent worth and strength. The African Methodist Episcopal Church, which had its rise in America, has partly by reason of its name been very

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effective among the blacks. An American bishop of this denomination, visiting the Union of South Africa, succeeded in organizing a large number of congregations whose membership came in considerable part from missionary churches. But these African Methodist Episcopal churches are now self-propagating and self-sustaining. The African Presbyterian church, so-called, is likewise a promising organization and will probably achieve not only permanence but much usefulness. One feature which considerably distresses the European Christian groups is the entire cordiality with which the members of these independent Ethiopian churches mingle with those of the native Christians belonging to older missionary groups. It is quite possible, however, that this irregular breaking away from early leading strings may be the forerunner of a really African church, toward which the missionaries have worked and prayed through all their course.

A Plethora of Missions. In all, there are forty-five missionary societies in British South Africa. Many of these are small and relatively unimportant, but when all possible allowance is made, one can fully understand the statement of Du Plessis that there are enough societies in Africa. "Many areas in South Africa are suffering from a grievous congestion of missionary establishments. A further multiplication of agencies would be nothing short of a calamity." Next to Palestine, British South Africa is perhaps most embarrassed by the number of missionary agencies at work. Still it is clear that the whole territory has not been covered and that the work which ought to be expected of the missionaries is not complete. Of the blacks in the Union of South Africa one in three is associated with some one of the Christian churches. Great areas in the Rhodesias and in the Protectorates are still unoccupied. Completion of the missionary task demands not an addition to the number of societies, but rather, a more complete co-operation of all the agencies now present. There should be a rapid increase in the number and an improvement in the quality of the African ministers. This can best be accomplished, again, by co-operative work. There

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are those who hope that for the blacks of South Africa a great union church may some day be developed. The difficulties are not to be minimized. It will not be easy to combine the clericalism of the Anglican group with the synodical system of the Presbyterians and Reformed groups, and to associate them with the more democratic type of things prevailing in the London and American missions. Both with reference to doctrine and to polity there will need to be great patience and a disposition to yield practically everything except what is absolutely fundamental to the Christian faith and practice.

Roman Catholics. Catholic missions in British South Africa may be said to date from the year 1820, when permission was given to build the first church in Cape Colony. The Roman Catholic orders have carried on both among the Europeans and natives, and, in addition to their work in the Union of South Africa, they have successful foundations in Basutoland, the Rhodesias, and Southwest Africa.

EAST AFRICA

NYASALAND

Pioneering. This portion of Africa, made famous by David Livingstone's relation to it, was opened up to commerce by the African Lakes Company. Their trading began in the region lying to the south and the west of Nyasa Lake. Following the traders came representatives of the London Missionary Society in 1887. In about twenty years the slave trade was completely abolished. Treaties were made with the black chiefs, bringing them into the friendly control of Great Britain, and in 1893 this area became a protectorate of the British Empire.

Missionary Development. In this section the Scottish Free Church established its famous Livingstonia Mission in 1875, shortly after the death of Livingstone. The Universities Mission to Central Africa, which was organized at Cambridge following the visit of Livingstone to that institution, naturally entered this section of Africa. Very extensive and influential schools

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have been established, those of the Free Church in particular being among the very best missionary institutions of their kind. In all, eight Protestant societies are represented in Nyasaland, and there is a total Christian community of over one hundred thousand. The development of civilization in this central part of Africa has added much to the opening up of the whole continent, and the Christian community, with its high ideals and vigorous life, has acted as a sort of stop for the southern march of Islam.

TANGANYIKA TERRITORY (MANDATE)

Fixing Boundaries, British and German. This section, formerly known as German East Africa, was entered by the German East Africa Company in 1885. The Germans assumed rights secured by treaties with local chiefs, one after another, until an area of 160,000 square miles was obtained and a protectorate over the whole was announced. These limits were later extended by additional treaties. The sultan of Zanzibar claimed overlordship of the chiefs who were making the treaties with the Germans and sought the re-enforcement of Great Britain in urging his claim against the German drive for territory. This led to the appointment of an international commission with representatives from France, Great Britain, and Germany. This commission fixed the boundaries, giving to the sultan of Zanzibar the islands off the coast, Zanzibar, Pemba, and a few other smaller ones, and a ten-mile adjacent strip along the coast (1886). The British and Germans then proceeded to fix their boundaries in East Africa, the Germans getting about 200,000 square miles and the British 170,000. The Germans then leased the coast strip from the sultan for a period of fifty years, thus securing the desirable harbor of Dar-es-Salaam. A railroad was planned, extending from this harbor to Lake Tanganyika. This line, when completed, brought them opposite the Belgian Congo, whose territories extended to the lake on the west. Thus the race for the control of East Africa was on. The British East African Company entered in 1887, much as the Germans had done, arranging treaties with local chiefs until

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they had acquired a large territory. They made Mombasa their harbor and built from that point a railway line to Nairobi, and from thence to Lake Victoria. This brought them to the headwaters of the Nile, and was a move to join the possessions in the south and east of Africa to the Anglo-Egyptian Sudan, another link in the proposed "all-red line" from "Cape to Cairo."

In 1890 the race for harbors and boundaries was closed by the famous Anglo-German agreement. Definite limits were set between their East African possessions, unquestioned rights were acceded to Great Britain in both Zanzibar and Uganda, in return for which Britain ceded to the Germans Heligoland in the North Sea and certain territories lying south of Lake Victoria. The British proceeded to establish a protectorate over Zanzibar; thus the sultan came completely under the control of their government.

French Claims. As their share the French were allowed a free hand in the great island of Madagascar. Thus these "Christian" nations disposed of large territories which they proposed to exploit and, it must be admitted, to evangelize, with very slight courtesies to those who really dwelt in them. It may have been "manifest destiny," but stating it as mildly as possible, it certainly was peremptory. However, as the native was already under the dominance of a Moslem sultan, who was an intruder from Arabia, it probably made but little difference to him who his overlord might be.

German Missions. German East Africa had a liberal share of attention from German mission boards. At least six groups from the Fatherland, four of which were strong societies, were at work when the World War came. They had established a total mission constituency of about twenty thousand. All of this work was taken over by societies of other nations during the war period. By the year 1924 the German missionaries were given permission to return, although it was not until the end of 1931 that the retransfer of property titles was completed and the Germans, with their now reduced staff, came into actual possession of their previous missionary stations.

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Other Protestants. In addition to the German missions, Anglican and American societies have done active work. The Church Missionary Society and the Universities Mission have been the chief representatives. Happily, the American Lutherans were able to come to the assistance of their German Lutheran brethren during the war period in a most effective way. In all, the Protestant Christian community is about fifty thousand.

The Roman Catholic Church has more strength, a large number of stations, and almost double the number of the non-Catholic groups in Tanganyika.

Outlook. From an economic and cultural point of view, the summary expulsion of all the German settlers because of the war was a severe loss to the territory, and the slow recovery of the European contingent and its financial resources has rested heavily upon the progress of this region. The problem ahead is, whether the mandate will result in the territory becoming independent, being returned to Germany, or eventuate in complete British assimilation.

KENYA COLONY

Church and Government Co-operating. In British East Africa the missionaries were at work long before protectorates were established, the Church Missionary Society entering as early as 1844. Six American, four British, and one German society have organized churches in this area. The total Protestant Christian population is about fifty thousand. The English and Scottish missions have shown singular willingness to co-operate in this field, so much so as to give rise to the now famous "Kikuyu controversy." It came about through the Anglican and Scottish churches holding intercommunion with the full sanction of the local bishop, and the matter had to be carried up to the Lambeth Council for decision. The establishment of the Alliance High School in 1926 was an important union educational effort. The government in managing the education of the blacks has given very large responsibility to the Christian missions and

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is disposed to treat with the Protestants as one unit and the Catholic societies as another, thus escaping the necessity of trying to adjust its control among the various Protestant sects. The Catholic missionaries have included most of the work in Kenya within the diocese of Zanzibar, and are about one tenth of the strength of the Protestants.

Difficult African Customs. The church in Kenya has been most generous in its attempt to sublimate African customs to Christian use, in most cases with great success. An acute controversy arose, however, with reference to some of the puberty rites practiced by the Africans upon their females. These rites were believed by the missionaries to be not only coarse and unethical but even dangerous to health. The church, therefore, strictly forbade their practice, with the result that many of the African Christians, already irritated by the encroachment of white settlers upon their land and labor rights, deciding that this was one further evidence of the imperialism of the Europeans, went upon strike and were expelled. This resulted in a diminution in the ranks of the missionary churches, and although the trouble had quite subsided by 1931, the number of the Christians was much smaller than in 1928, when the trouble began.

East African Plans. Kenya and Tanganyika, like the Rhodesias and the Union of South Africa, have sections especially suitable for European residence, and each has its share of domiciled Europeans who have come to stay, and who expect their children to continue after them. Thus there are the same problems which cause difficulty in the Union of South Africa: economic, social, racial, political. It is hoped that, profiting by the experience of the older territories, at least a part of the friction which is so evident in South Africa may be obviated. The European populations of Kenya and Tanganyika, together with the Rhodesias, in their contest to maintain their rights as over against the native, tend to combine these territories into what will possibly some day constitute a great East African domain, greater in extent than any other single British posses-

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sion in Africa, and possibly richer in economic resources. Of course, if this is done, it will be necessary for the mandate of Tanganyika of its own initiative to apply for admission into such a union. Time will be required to heal the wounds of the war before this can take place, but such a combination seems clearly a possibility, if not a strong probability.

UGANDA

Answering the Macedonian Call. Henry M. Stanley visited Uganda in 1875 and was enthusiastic about the fertility of its soil and the high quality of its native population. In conversation with Mtesa, the king, he found him much interested in Christianity, so much so that he at once began keeping the Christian Sabbath and desired missionaries to be sent. Stanley therefore sent a rousing appeal, committing his letter to a Belgian bearer who was murdered on his way out. Later his body was found, still having the top boots, for which those who killed him seemed to have had no use. In these boots was found the letter. It was forwarded to General Gordon, who was then at Khartoum in the Sudan, and by him sent on to London. Within a week after the publication of this letter, the Church Missionary Society had resolved to enter so promising a field—and by the early months of 1877 their first missionaries were on the ground. Additional recruits came in 1879 and 1883.

Rival Religions. But they were not to have a monopoly of this field. Pope Leo XIII had commissioned his cardinal at Algiers and Tunis to evangelize the Congo and the Sudan, and by 1879 the Roman Catholics had opened their first station in Uganda. They assured the king that the English missionaries were deceitful and false. This led to a defection on the part of the king. Moslem emissaries, coming from Zanzibar and from the Sudan, pointed out to the king the growing power of the Europeans and its threat to native control. In time there came to be three parties—Protestants, Catholics, and Moslems—all contending for the support of the local ruler. The strife arising out of this situation, involving as it did religious hatreds and

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economic rivalry, must have been a confusing experience to the local native chiefs.

Political Maneuvering. In this period of instability the German traders entered and endeavored to secure dominance. A preliminary treaty was made in February, 1890, and carried to Berlin. The French, following the Roman Catholic missionaries, and the British, following the Protestants, were both interested and sought alliances. The native king was disposed to favor the highest bidder, whether he were German, French, or British. By the end of 1890 the British took action, marched an army in from Mombasa, and pacified the country, which by this time was in almost complete confusion. Then, eight thousand Sudanese were brought in as police, and when further disturbances threatened, the British, in 1892, forced a treaty, putting Uganda under the dominance of the British East Africa Company. The Germans and French were satisfied in their struggle for recognition by the concessions made in Tanganyika, Heligoland, and Madagascar, already mentioned. Thus an area of one hundred and seventeen thousand square miles and a population of nearly three million became the trading field of the great British Company. The task of managing Uganda soon became too great for the corporation, and on January 1, 1894, it formally declared a British protectorate. The lines were accordingly extended westward to the Nile, and Uganda on the northwest joined up with the Egyptian-British Sudan. Thus the British East African empire was consolidated with Uganda as its keystone.

United Protestantism. The Church Missionary Society has been the only important representative of Protestantism in Uganda, and has developed here perhaps the most successful foreign mission in the world. From the beginnings in 1877, notwithstanding treachery and martyrdom, there has been built up a church which although it has an English bishop, nevertheless may be said to be self-governing, self-supporting, and self-propagating. The cathedral, at the capital, built wholly by the natives, is a remarkable building, and the Christian community

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numbers over one hundred and fifty thousand. Fully one hundred thousand boys and girls are in schools under missionary care. The chief factor in the remarkable success of this mission is thought by the bishop to be that they were able to have one united Protestant Church.

Roman Catholic. The Roman Catholic societies which entered in 1879 were French, but when the British came completely into control of Uganda, they acquired the leadership of the Catholic churches. They have perfected a community and achieved a success just about comparable with that of the Protestants.

Contemporary Christianity. In a single generation these people have thus sped through all the stages of civilization ranging from a very backward paganism to a civilization copied after that of Europe. It will not be a marvel if what they have developed may prove to be unstable. The fact is, there are already evidences pointing to this condition. The coming in of the railway from the coast, bringing its crowds of traders and exploiters who have no interest in the better things of life, has tended to break down the morale of the African populations. The early evangelistic fervor of the first Christians has waned somewhat with the complete establishment of their church, and there has been a tendency toward the revival of the old pagan habits. Drunkenness and immorality have been in evidence, and as the Christians of the second and third generations begin to come into control of the church—these who were “born Christians,” rather than those who were first convinced of the evil of paganism and then converted—there has been a lack of eagerness to carry on, which in some cases is in sad contrast with the beginnings made a generation ago. The church in Uganda has a double duty—that of the maintenance of the evangelical warmth of its own community and the pushing out into the remaining pagan groups until all are evangelized.

Distinguished Leaders. Three names among the founders of the church in Uganda will not be forgotten: Mackay, an engineer (died 1890), whom Robinson calls the real founder of the

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Uganda church; Hannington, the first bishop of Uganda, who was murdered by order of the native king very soon after his arrival; and Pilkington, the scholar and saint, prolific in Bible translation and in other literary efforts, who was killed by mutinous Sudanese soldiers in 1897. Such as these were the apostles and founders of the Uganda church, which has now come to be so adequately established and so pregnant with possibilities for the future.

THE SUDAN (BRITISH)

Rival Claims. The entrance of Great Britain into Egypt and the advance of her colonies along the eastern coast of Africa inevitably led to the question of the control of that vast area which lay between Egypt proper and the headwaters of the Nile. Either it must be left for France to conquer—an alternative which was not seriously considered by Britain—or given over to desert tribes of Sudanese, or else it had to be brought into orderly government, and this with respect to Egypt. The British decided to undertake the pacification of the Sudan in co-operation with the government of Egypt. The region commanded the headwaters of the Nile and had in its embrace some of the most fertile territories in Africa. These natural advantages made it the habitat of many Moslem tribes, and among them were the most fanatical of all northern Africans. One of the chief employments of these people was the slave trade, and if Britain were to bring the territory into line with its anti-slavery policy, this item alone meant heavy work ahead.

The story in its entirety is too long to tell in this treatment. At first the British undertook work in subordination to, and co-operation with, the Egyptian ruler and army. Occasional changes in the khedive and the slovenliness and treachery of the army made the matter more difficult. The British finally determined to withdraw at least temporarily and await more auspicious circumstances.

In 1881 Mohammed Amed, a leading sheik, rose in rebellion against the leading authority of Egypt and claimed to be the

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Mahdi, that is, the successor of Mohammed. So great was the disturbance which he caused that both the British and the Egyptians felt the need of a strong and capable hand, and General Gordon, who had already distinguished himself in the Tai-ping Rebellion in China and had at least twice before been in office in the Sudan, was recalled. He attempted to complete the evacuation of this troublous territory with full credit to those with whom he worked. There is a difference of opinion concerning the matter, but it would seem that through blunders which are hardly excusable the government failed to sustain him in his most difficult task. In 1885 his army was cut off, and Khartoum, his headquarters, was stormed. General Gordon was among the slain.

"Chinese Gordon." A word concerning the character and achievements of this great man is fitting. He seems to have been that heroic combination of saint and soldier which was occasionally found in those days when people went to war for the glory of God. His integrity and ability were so unquestioned that he was called upon for the most delicate and difficult tasks. His success in China in bringing to an end a rebellion which had dragged on for almost twenty years was so marked that ever afterward he was known as "Chinese Gordon." His purpose in the Sudan was to bring the warring tribes, if possible, into some sort of understanding with the Egyptian government, while the evacuation was being effected. But it could not be done; instead of a pacific withdrawal there was a tumultuous rout, in which he met his death.

Kitchener. For some years no attempt was made to recover the Sudan, but in 1892 General Kitchener was called to build up the Egyptian army and prepare for the reoccupation of this important area. In 1898 to 1900, in a brilliant series of campaigns which were among the bloodiest ever fought by British troops against pagan opposers, he succeeded in quieting the whole Sudan and in establishing an orderly government. A condominium was then set up and the territory became known as the "British-Egyptian Sudan." A governor-general from Great

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Britain, appointed by Egypt and approved by Parliament, was in charge.

British-Egyptian Clash. Following the World War, the extreme nationalist feeling, which ran so strongly in Egypt, led to the assassination of Lord Stack, the sirdar of Egypt. This was too grave an offense for the British to pass over lightly; and, in what seemed to those outside somewhat impetuous neglect of the League of Nations, Great Britain ousted the Egyptians from the Sudan and took full command. This means that by reason of the control of the waters of the Nile, which is given those who hold the Sudan, the British have a strangle hold on the whole irrigation development of the lower Nile. Egypt, thus bereft of her interest in the Sudan, is in a sense subordinated to the British with reference to that which is almost her lifeblood. Furthermore, the British have constructed a railway into the Sudan from Port Sudan on the Red Sea, and are pushing the development of this port in rivalry with Alexandria. The economic possibilities of this area are almost limitless, one of its chief resources being a long-staple cotton which will supply the mills of Britain with a product which hitherto she has been compelled to import from America or Asia.

Christianity in the Sudan. Here on the Nile are the remains of old Oriental churches, existent in this region since the early days of Christianity. Among the more recent Christian missions are the Roman Catholic, the American United Presbyterian, the Church Missionary Society, and the Sudan United Mission. The Mohammedan tribes of this region are so fanatical that missionary work has been held in careful restraint, with the result that the total number of Protestant Christians at the present time will probably not exceed a thousand. The Roman Catholics would claim about two thousand, and the Oriental churches perhaps another thirty-five hundred. It is improbable that any very large numerical increase can be made until, by education and congenial fellowship, the Mohammedan community has achieved a more open mind and greater patience with religions other than their own.

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Gordon College at Khartoum was opened in 1902. It was established at the request of General Kitchener, who felt that it could be made the key to the situation there. Such it is proving to be. The sons of a large number of sheiks have been in attendance and are being trained for places of leadership as teachers and judges. Others have been given industrial and engineering training. Further, there has been a study of the agricultural resources of the Sudan which gives promise of rich returns. Great Britain, with her almost consummate skill in dealing with people, has succeeded in stabilizing a tumultuous group and in making here the beginnings of future greatness.

THE BRITISH ISLANDS

SAINT HELENA, SEYSCHELLES ISLANDS, MAURITIUS

Saint Helena was first discovered by the Portuguese, then taken over by the Dutch, and later granted to the English as a station where the British East India ships procured stores of victuals and water on their long journey to India. The population as originally found was increased by numbers of slaves who were brought in, and later, upon the abolition of slavery in the British Empire, freed. Upon the opening of the Suez Canal, Saint Helena ceased to be a port of importance, being out of the line of travel, and is now known chiefly by reason of its having been the place to which Napoleon was banished. The Christian population is under the direction of the Anglican churches and may not be regarded as a portion of the world missionary project.

The Seyscheselles Islands and *Mauritius* were first used by the Dutch ships as they made their way out to the East Indies. Later they were taken by the French, and by the Treaty of Paris, which made a general settlement of British-French relations, ceded to Great Britain. The population was at first largely slave, but when the slaves were freed and could not be forced to work, the planters imported large numbers of coolies from India. These islands are almost a paradise of beauty and

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of productiveness. The two chief products are spices and sugar.

The Roman Catholics came with the French traders and have continued their work in these islands from that time. The chief work done by the Protestant groups has been achieved by the Church Missionary Society. The Christian churches are now wholly self-supporting and are organized into the Diocese of Mauritius. There is a Christian population of about seventeen thousand.

CONCLUDING STATEMENTS

Africa—Its Problems. This survey of the continent of Africa and its neighboring islands presents at once a combination of circumstances which involve difficulty and possible cataclysmic failure, but also the hope and promise of a future which will make this great continent a servant and friend of all the rest of the world. Here are six European governments, each of which has mapped out its territories and has made an attempt not merely to govern but also to develop the backward races which they found. As each of the six nations has a different way of administering the native problem, the native finds himself in much confusion when he crosses the line from one political area to another.

Mandates. There is the problem of the mandated territories, formerly German. Will they be assimilated and made a part of the territories of the mandating powers, or will the demand of Germany that her colonies be restored to her ultimately secure the consent of the League of Nations? Whatever may occur in the political alignment of the continent, Africa is rapidly on the move. She was broken open to public gaze only in the middle of the last century. Her development during the past fifty years is certainly unparalleled in the history of civilization.

Monumental Difficulties. Some of the age-long and aggravating questions are still present, and it will require all the genius and experience of the European overlords working with the native populations to solve them. Slavery persists along the margins of some of the backward areas, and, sad to say, the most

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recent evidence of its existence has been found in two states which are under native black rule—Liberia and Abyssinia. Inter-tribal wars have not been altogether quieted. Cannibalism is found in isolated spots. The traffic in strong drink, particularly such as is imported, is a menace not only to the health and virility, but also to the very life of the Africans. Economic greed has led to a habit of exploitation which has been careless of the rights of primitive peoples. The struggle between colonists and the black aboriginal populations for land becomes threatening in many places. International diplomatic tangles resulting in the exchange of whole areas and their populations without reference to the will of the inhabitants have not altogether ceased. The sleeping sickness, malaria, cholera, leprosy, and yaws are a terrific menace. There is no common language for Africa; more than eight hundred languages and dialects will need to be reduced to a minimum group before a literature can be provided. It seems possible that the conflict between Islam and Christianity may have its decisive battle here. Here, as perhaps nowhere else, the problem of an adequate educational theory has an open field for experiment. Africa is no longer a land of darkness and mystery. It has become a laboratory of civilization.

The Part of the Christian Mission. The Church of Christ has been one of the leaders among the pioneering agencies in Africa. It has been compelled to understand the languages and cultural background of vast numbers of tribes. It has had to adapt its techniques to please the idiosyncrasies, fears, and prejudices of government agents who were primarily interested in keeping the peace and guaranteeing prosperous trading conditions. The church has been driven to assume the unpleasant rôle of defending the blacks against all who would exploit or harm them. Its teaching of brotherhood and its exaltation of the doctrines of service and love have served to arouse the Africans to a demand that the white rulers give them that for which the white man's Christianity stands. It will be exceedingly difficult to formulate a satisfactory apologetic for the African unless the white races

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learn to treat the native as a brother. A recent volume by that distinguished missionary statesman, J. H. Oldham, is entitled *The Remaking of Africa*. If and when Africa is remade, it will be by reason of the co-operation of three great agencies—the state, the leaders of commerce, and the church. The task of remaking a continent is too great for missionary boards alone. Even if all their funds were to be turned to the one continent, the work of education, medicine, and language study, together with the development of a leadership among the people, begun and carried on with such evident success by the missionaries, must be shifted in very large part to the care of government. The economic development of the country, which mission schools have attempted to further, and insistence that the native himself is the chief asset of Africa, must become the task and the ideal of those traders who would share the financial returns which this great continent can yield. There can be no doubt that the leaders of all three groups see this need of co-operation, and so far as announced purposes are concerned, it is already on the way, as evidenced by the organization of several joint Bantu-European Councils. The experience of past generations causes a sense of conservatism in the expectation of bringing into line the selfish and sometimes petty interests of the various groups. But it will be done, and sooner or later Africa will take its place among the continents of the earth in full strength of manhood and of wealth.

SECTION XII

THE AMERICAS

NORTH AMERICA

The United States.
Canada.
Mexico.
The West Indies.
Central America.
South America.

THE UNITED STATES

The Early Settlers.
The Indian.
The Negro.
The Immigrant.

THE European colonists who came to what is now the United States of America without exception brought their religious beliefs and organizations with them. They came from many church backgrounds: there were the Puritans in New England, the Dutch Reformed Churches in New York, the Presbyterians in New Jersey and Pennsylvania, the Lutherans chiefly in Pennsylvania, the Baptists in Rhode Island, Quakers in Pennsylvania and North Carolina, the Roman Catholics in Maryland, the Anglicans in the Southland and scattered throughout the colonies wherever Englishmen of the episcopal type were found.

The Constitution of the United States, when adopted, though recognizing the right of religion, not only made no provision for a state establishment, but carefully guarded against showing any preference whatever for any religious group or institution. This, together with the democratic spirit which prompted the founding of the new commonwealth, released a sort of religious "free-for-all," and America became "the happy hunting ground" of sectarianism. Of the numerous denominations which came from

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Europe many subdivided upon American soil. Only a few American churches can claim to have their origin in America, and most of these are small. The Disciples of Christ is perhaps the most important of those denominations. The religious enterprises were at first assisted from Europe, although the American Christians soon became quite independent. Later, the whole nation became a home-missionary field, as the mother churches in the colonial sections re-enforced the younger congregations which were springing up in the vast surge to the Middle West and then to the Pacific Coast. The voluntary church in America proved to be a more virile establishment in many ways than the national churches of Europe, and even to the present time, if judged by their missionary and social willingness, are more vigorous than those which have been under state patronage. The total church population of the United States, including Protestant and Catholic, is about fifty per cent of the whole, and the influence of the churches extends almost to the last man.

Certain other religious organizations which originated in the United States, now have world-wide significance. Among these are the Christian Scientists, who had their rise in Mary Baker Eddy in New England; Mormonism, founded by Joseph Smith in New York state; and Theosophy, headed by Colonel Olcott and Madame Blavatsky, a teaching which renewed an old type of religion which has appeared again and again throughout the Christian era. "New Thought" and "The Unity Movement" have come to considerable strength. The Jews, coming to America as a sort of "Promised Land," from almost every nation of the world, have built up one of the strongest and perhaps the most prosperous of the communities following that great faith.

The American Indian. Nearly all the American churches had in mind from the beginning the conversion of the American Indians. As early as 1649, in the Long Parliament of Cromwell, a charter was given to a "Corporation for the Propagation of the Gospel in New England," which corporation has been in existence from that time until the present. As the frontier

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gradually disappeared, its work among the Indians similarly decreased, and now it finds its field of activity among the Canadian Indians.

Religion and Politics. Many of the churches had come from state establishments, and there seemed to be no awareness of incongruity in a technique which combined political conquest with the conversion of the conquered people. In fact, it was believed that one way to make good Christians out of them was to make them political subjects of certain European nations. As the wars of conflict for territory were carried on, the Indians, who had been religiously taught by the various European groups, naturally fell in on the side of their friends, and in the struggle between the French and British in the North, and the French and Spanish in the South and Middle West, Indian tribes fought with their European friends even against their Indian brethren. As the French missionaries moved down the Mississippi, the Spanish soldiers of the cross were eager to come northward from Mexico into Louisiana, Texas, and New Mexico. As the Russians coming across the Behring Sea progressed southward along the shores of Alaska, the Spanish soldiers and priests extended the line of their missions along what is now the western boundary of the United States.

Catholic Missions to the Indians. The Roman Catholics began their work among the Indians on all four sides of what we now call the United States. They made a beginning when Ponce de Leon came to Florida in his unfortunate expedition (1513). He was soon followed by de Soto (1539), who pushed his way from Florida across the Mississippi River. The Spanish were in New Mexico by 1598 and in 1769 were on the west coast in what is now southern California. Missionaries came northward from Mexico City into Texas as early as 1717, and from this vantage-point pushed westward to San Diego. These west-coast missions, together with those in New Mexico and Texas, were for a time very prosperous. They suffered severe regression partly because of the withdrawal of the backing of Spain accompanying the independence of Mexico and the Caribbean areas,

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and later suffered a more severe relapse when a large section of the nominally Roman Catholic state of Mexico was annexed to the United States, thus taking away completely any form of subsidy or remuneration for the missions. These churches had been so long accustomed to lean upon the soldier and the state that they were unable to stand in strength when left alone. Later the tendency of government to shift certain tribes to new locations broke them from established missions and constituted an impediment to the progress of the missions. In Northern United States, the French Catholics entered from Canada, coming up the Saint Lawrence and along the Great Lakes, across to the head waters of the Mississippi and down that great stream. These missionaries, who were chiefly Jesuits, thus early laid claim to territories in the North which later were to be taken away in battle with the British, and to that wide domain in the Mississippi Valley known as "Louisiana," which was ultimately purchased by the United States.

"The record of the Jesuit missionaries is a chapter of American history full of personal devotion. None can withhold homage from men like those who opened these territories. Men of cultivation and often of station gave up all that civilized life can offer, to share the precarious life of wandering savages."¹ It seemed to be impossible to establish permanent churches which could take up continuing responsibility for furthering the mission. The Indians rarely remained in any one location long enough to produce a worthy civilization, and even when some were disposed to settle down the government commissioners would come among them with their request for a treaty which would move them to fields ever new, as the white settlers demanded the land which the Indians occupied. Yet the Roman Catholic missions among the Indians persisted, and at the present time about one half of the Christians among these "first Americans" are of that church.

Protestant Indian Missions. The Protestant groups almost

¹ Moore, E. C. *Spread of Christianity in the Modern World.* University of Chicago Press, 1919, p. 279.

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without exception attempted some work among the Indians. In Virginia, Heriot began preaching to them in 1586. Sir Walter Raleigh is said to have made a contribution of a hundred pounds in 1587, in order that the work of evangelization might be begun among the Indians of the Virginia colony. The story of Pocahontas and her Indian kinsmen, who were among the Virginia Indians that early became Christian, is well known. The Charter of Massachusetts, given in 1628, declared that the "principal end of the plantation" was that the colonists should evangelize the Indians. One difficulty was that the Indians or the colonists, or both, were too warlike, and fighting began ahead of preaching. The plaint of John Robinson is well known: "Oh, that you had converted some before you had killed any!"

In 1646 the colony of Massachusetts passed an Act looking to the preaching of the gospel to the Indians. The most famous missionary connected with this undertaking was John Eliot, who began a work near Boston in 1646. He and his followers had succeeded in building up an Indian church of some thousands, but it was largely destroyed by the wars which broke out between the Indians and the English. In Pennsylvania and New Jersey (1743) another distinguished missionary was at work. David Brainerd's devotion and success in this locality were such that the story of his life, written later by Jonathan Edwards, is said to have moved many persons to give their lives to missionary service. Missionary work was begun among the Indians near Albany in 1727. In 1736 John Wesley, who was at that time a missionary for the Society for the Propagation of the Gospel, came to Georgia with the double commission of ministering to the settlers and converting the Indians. His task among the settlers became so absorbing that he seems to have done little among the Indians. The Revolutionary War set back the work of the Anglicans, and it was not until 1852 that they resumed their labors among the Indians with vigor, beginning in Minnesota. From that time onward they have stretched a chain of missions from Minnesota across the Dakotas, and have established

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Christian communities which are in many respects the most remarkable among the American Indians.

The Congregationalists were at work in Georgia in 1815. The Presbyterians began their Indian evangelism in 1843. John Stewart, a Negro, the earliest of the Methodist missionaries, began his work among the Indians in 1816. The Southern Baptists undertook this task in 1842, and the Northern Baptists in 1865. These missionary groups have followed the Indians in their successive moves from reservation to reservation, and have worked among the more stable communities in the pueblos of the Rocky Mountains. The census of 1931 gives the total number of Indians registered at the various agencies as 245,534. Government estimates show that about 90,000 have not registered; so there are probably 335,000 Indians in the United States at the present time. Quite contrary to popular opinion, instead of being a decreasing element in our population, there is a steady and somewhat vigorous increase in their numbers.

The record of the treatment of the Indian is not one of which America can be proud. Yet it has evidence of sincere good will at the base. The bad white man, together with a vacillating government, has wronged the Red Man again and again. The Indian has not always discriminated between the whites who were his enemies and those who could have been his friends. Hence in his attempts at retaliation he has struck out fiercely and indiscriminately. He is best advertised as a man in war-paint and feathers, with a tomahawk and bow and arrows, or a rifle. He is, in fact, however, coming to be pretty well domesticated, somewhat indolent because of subsidies, and yet a promising part of American society. The government is developing the Indian Service into a scientific agency of help. Much of the work which the missionaries have been carrying on, such as that of establishing schools and hospitals, is now gradually being taken over by the government. In most respects the government agents and the various missions work together harmoniously in the task of developing the Indian to the point where he will take his place in the society of American citizens. More than half

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the Indians are in the membership of some Christian church, the number being divided about evenly between Roman Catholic and Protestant agencies. Whatever particular form of service is performed for the Indian is now understood to be of a temporary character. Both the government agencies and the church are hopefully looking forward to the time when the American Indian will be neither a person to be feared, a "problem," nor a "ward," but one of the independent and resourceful elements in American life.

The Indians in Alaska. In the vast territory of Alaska, with its 586,000 square miles, there are only 58,758 people. Of these, probably 25,000 are Indians, 15,000 Eskimos, and the balance of Oriental stock or of mixed blood, with a few whites. The first European contacts with Alaska were through Russia. As early as 1793 the state church had established its missions on the islands between Kamchatka and Alaska. By 1834 these missions were extended to the mainland, and they have continued their work among the people until the present time. The largest single Christian group in Alaska is of this "Orthodox" persuasion. In addition to the Russian Church, the Protestant Episcopal foreign mission began in 1887; Presbyterians from the United States entered in 1877, followed by the Methodists and certain smaller groups.

The work of the church in this extreme northern region will probably be strongest among the Eskimos and among those of mixed blood. The discovery of gold and of large deposits of coal, as well as the agricultural development of the warmer southern coast of Alaska, gives an economic basis which already warrants expectation of a worthy civilization in this territory.

Christianizing the Slave. In 1619 slavery was introduced as an institution in Virginia. The slave trade was already one of the major occupations of Portuguese and Spanish ships, and was soon to become such for the British and the Dutch. The slave population in the United States made slow development until the invention of the cotton gin (1792), which gave a great impetus to the cotton trade, marketing its product in the mills

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of Lancaster. Along with a growing conscience against slavery there was a gradual increase of slave territory until the question of the admission of new states, slave or free, became one of the most absorbing problems in the United States, and was one of the factors which brought about the Civil War of 1861-65. At the time of the Emancipation Proclamation there were four millions of these blacks, which number has increased to about thirteen and one half millions, constituting now about ten per cent of the whole population.

Religion Among the Slaves. The attitude of the planters toward the Negroes in matters religious was varied. The early missionaries who attempted their evangelization were vehemently opposed by certain of the owners, who believed that such attention would spoil their slaves. A later and somewhat more tenacious attitude of opposition grew out of the feeling on the part of many planters that the Negro was so backward a personality that it was doubtful if he had a soul, and that what we to-day would call his "quotient" of improvability was so low as to make it idle to attempt his Christianization. Most of the slave owners believed that the black men were destined by Providence to be "hewers of wood and drawers of water," but held that the slaves were to be kindly treated and, within limits, given all advantages. These blacks had been gathered from various tribes, and having no common language, gradually acquired a type of English. Their religious life being of the primitive sort, there was no common factor, and so they took up the religion of their conquerors. The Bible story of Israel in bondage seemed to provide a parallel to their situation and they looked forward to the appearance of a new "Moses" and to a day of emancipation.

A Converted Race. Many planters taught their Negroes the Christian religion. It is a well-known fact that both Robert E. Lee and Stonewall Jackson regularly held classes for the blacks. The Negroes were encouraged to attend divine service, the balconies usually being reserved for them. While many of their religious ideas were naive, nevertheless certain preachers of great

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eloquence and of marked purity of life appeared among them. At the time of their emancipation practically all of the slaves were religious in their outlook, and despite all limitations they were nevertheless Christian. Here was one of the greatest missionary achievements in the history of the church: the conversion of a race of four million persons who stood as Christians at the scratch-line of the new course set before them by their freedom. Many factors help to account for the postwar development of this backward people, at a rate unmatched in the history of the world, toward a civilization on higher cultural levels. Certainly, among the contributing agencies must be reckoned the Christian religion. Some sad blots appear on the pages of the history of the treatment of the Negro race, but through all vicissitudes he has shown a patience and a spirit of forgiveness which would be a credit to a truly Christian temper.

Agencies of Help. While there have been some evil forces in operation to retard and pervert the Negro, there were also organized, particularly in the period immediately following the Civil War, a large number of helpful agencies which contributed to his rapid advancement. Among these, as worthy of special mention, should be named the various Freedmen's Aid Societies, some of which were conducted by the several Christian denominations and others which were independent of church control. The first of these was organized in Boston in 1862. In 1865 the national government established the Freedmen's Bureau, which took over many of the hitherto independent societies. The spectacle of this emancipated race bravely attempting the upward climb has elicited sympathetic response in many quarters. The people of the South, in many cases, gave economic help. The Negroes were encouraged and helped to own property and to take their place as farmers and shopkeepers. Religious denominations gave assistance in developing the church life. The Baptists have the largest following among the Negro people, and the other Protestant groups are well represented. The Roman Catholic Church has a relatively small constituency. Negro churches show (1928) the following statistics: There are twenty-

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four Negro denominations, and thirty denominations in which there are both white and Negro congregations. The total number of church buildings is 42,585. The reported membership is 5,303,487. When it is remembered that more than half are denominations which do not count non-adults as members, this number is even more significant. The value of Negro church-buildings is \$205,782,628.

Philanthropists have shown especial interest in the field of education and a large number of institutions of help have been established. The list should include:

Peabody Education Fund, 1867, \$3,000,000.

Southern Education Board, 1902, which was later absorbed by the General Education Board established by Rockefeller. The total amount appropriated by this board to June, 1926, was about \$7,000,000.

John F. Slater Fund, 1882, \$1,000,000, was for increasing the salaries of poorly paid teachers in Negro schools.

Daniel Hand Fund, 1888, left \$1,500,000 for Negro education in the South.

Hampton Institute, 1867, was established by the American Missionary Association, and Tuskegee Institute, 1891, was established by Booker T. Washington, one of the alumni of Hampton Institute.

Jeanes Fund, 1908, established by Miss Anna T. Jeanes, for financing itinerant supervisors of rural schools in the South. Of late years its activities have been extended to certain schools among the blacks in Africa.

Phelps-Stokes Fund, 1911, established by Miss Caroline Phelps-Stokes, who left \$1,000,000 for the promotion of higher education among the Negro people.

Rosenwald Fund, 1904, established by Mr. Julius Rosenwald, was for the purpose of assisting in the erection of rural school buildings for Negroes in the South. His plan was to give up to one fifth of the cost of these buildings, and he has stimulated erection to the extent of \$17,000,000.

Fisk University has had the co-operation of the Carnegie Foundation, which makes an annual appropriation toward its maintenance.

The General Education Board (a Rockefeller benevolence) has given from 1902, the year of its establishment, to 1932, a total of more than \$32,000,000 for the aid of Negro Education.

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In addition to these, the various denominational educational agencies of the Baptist, Presbyterian, Methodist Episcopal, African Methodist Episcopal, and other churches are producing a leadership for the Negro people in America which, under the careful scrutiny of effective standardizing agencies, promises to become as good as any among the white people.

The World War brought about twenty-five per cent of the Southern Negroes to the North, and what was at one time largely a Southern problem is now distributed throughout the United States.

Notwithstanding these expressions of good will, the stigma of a slave-race has continued to mark the Negro in many relations. Socially he has been segregated. In traveling conveyances, in hotels and restaurants, in places of public entertainment, and in many public and private schools there has often been shown a racial prejudice which has irritated and at times insulted the Negro. In business only certain classes of employment have been freely open to him, and in residential sections he has often been limited to the more undesirable quarters and buildings, or else completely shut out of certain communities by agreement on the part of white property owners. Hitherto the Negro has been industrious, patient, forgiving. At the present time there is a disposition to be restive and to be unwilling to wait very much longer for the rights which he believes he has earned—that of being taken off probation, lifted out of the class of adolescence, and fully admitted to all rights—political, economic, and social—which belong to men who seek to live as brothers. Whether the churches among the Negroes and among the whites shall be progressive and open-minded enough to keep company with and in some measure direct this just demand of the Negro race, is to-day a major problem. The outcome is awaited with eager interest.

The Immigrant. All Americans, except the Indians, are either descended from those who came to this land, or else are themselves "immigrants." But the older established groups of many generations standing now call themselves "Americans." Some

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have even gone so far as to contend that what truly may be called an American race has been developed. But the rapid development of the resources of this vast territory has invited to America great numbers of nonassimilated foreign peoples. Their place in American society is of great importance to all who sincerely wish them well, and who desire the American nation to be indeed "the land of the free and the home of the brave." The present-day immigrant peoples are chiefly of three classes: European foreign-language groups, Mexicans, and Orientals—chiefly Chinese and Japanese.

Many of the Europeans coming to our shores found themselves cut off from former religious life and were without the accustomed influences of the church. The fact that religious services in America were almost wholly in the English language made it inconvenient, and with many impossible, to worship in the American churches. The result, on the part of many, was a drifting away from religion. The various Christian denominations have endeavored to meet the need by establishing foreign-language churches. The response in many cases was large, and among both Catholics and Protestants strong organizations sprang up—entire synods among Lutherans, whole "presbyteries," or conferences among Presbyterians, Methodists, Baptists, and others. Among the languages represented are German, Swedish, Danish-Norwegian, Russian, Italian, French, Spanish, Portuguese, and Polish. The restrictions thrown about immigration in recent years and the rapid assimilation of the children of the foreign-born to American life have caused these "foreign-language" churches in most cases to become bi-lingual in type, and in many congregations English has become the only language in use. A few city churches are multi-lingual, taking the name, in some cases, "The Church of All Nations."

The Christian mission had other tasks besides providing places of worship. The problems faced have been sociological and economic, particularly where the immigrant has been in large cities, as is often the case. Hence there have sprung up many types of agencies for help—settlements, clubs, night schools,

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orphanages, Homes for young women and for the aged and hospitals. Many important agencies of this kind, although almost uniformly carried on by persons of religious life and interest, are quite independent of any ecclesiastical control. The "home-mission" work of the days immediately ahead will make very large use of these humanitarian organizations.

The Oriental immigration came in strength to the United States during the time of the building of the West—from the close of the Civil War to the opening of the present century. Chinese labor was much in demand for building the transcontinental railway lines and in developing the great mining industries. These tasks completed, they became competitors of the American laborers and were violently opposed until a series of Exclusion Acts, beginning in 1882 and running to 1904, practically shut out Chinese labor, although it exempted those actually resident in the United States when the acts were passed.

The exclusion of the Chinese offered to the Japanese opportunity for entry. They at first came in from Hawaii, where they had already been under the American flag. It is estimated that from 1890 to 1910 20,000 entered, and by 1920 the number had increased to about 75,000, of whom nearly 10,000 were females. This situation gave promise of a growing population of American citizens of Japanese origin. From 1906, when the so-called "Gentlemen's Agreement" was arranged, until 1924, when complete exclusion of all Asiatics was ordered by the immigration bill of that year, there was unceasing friction. The Act of 1924 did not promote good feeling between the nations. It, of course, could not affect those American-born, nor did it deport those already on American soil, neither from the mainland nor from Hawaii, where the Japanese are the largest single racial group. There are, therefore, a large number of Americans of Chinese and Japanese origin, who although they are domiciled in the United States have a keen sense of alienation. The Christian churches have not all been cordial, for they are likely to take on the complexion of their environment, yet through many local congregations of nobler spirit and through boards of "Home

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Missions" much has been done to relieve a difficult situation. The Commission on Relations with Japan of the Federal Council of Churches of Christ in America has also made a helpful contribution.

Mexicans have always found it easy to come into the United States—indeed, a goodly number came with the lands annexed following the war of 1846-48. When Orientals were completely shut off, and European immigrants admitted only on a narrow percentage basis, Mexican labor was free to come and was cordially welcomed by many who found it difficult to secure American men for certain tasks. Mexican-born residents in the United States of America increased from 103,393 in 1900 to 495,418 in 1920.

The Filipinos also have entered in large numbers, encouraged by the vacancies existing because of the exclusion of other groups. They have become so large a factor in American labor that there is at present a vigorous sentiment for placing them as well as the Mexicans on a strict limitation.

The Christian churches have done a worthy work which has met a satisfying response. Both Chinese and Japanese have their own church organizations in all the larger centers. These churches are organized into associations or conferences, and are rapidly unionizing. Their fellowship also is including their kind in Hawaii. The Mexicans have found much help in the church of their traditional faith, the Roman Catholic, and Spanish-speaking Protestant churches are numerous and vigorous.

Thus the Christian mission has permeated North American civilization. There has been liberal expenditure of money and life in this process of trying to make vital and effective in Western society the principles of brotherhood and universal good will taught in the gospel. A résumé such as this shows much accomplished, and a further study would only prove that the monumental tasks which have been begun are yet in process.

CANADA

Area, 3,794,723 square miles; population, 9,658,000; 28 per

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cent French, 50 per cent British, many Indians, and perhaps 3,500 Eskimos.

As with the United States, the early immigrants to Canada all brought religious affiliations. The French group, living chiefly in the Province of Quebec, has remained dominantly Roman Catholic—indeed, at the present time it is not less than 85 per cent of that faith.

Typical British religious affiliations characterize the other areas in Canada. The Anglican Church is strongest in the cities. Methodists, Presbyterians, Baptists, and Congregationalists, as well as many lesser denominational groups, have played their part in the religious life of the "Old Dominion." A very great achievement was recorded when in June, 1925, the Congregationalists, Presbyterians, and Methodists, after twenty-five years of negotiation, joined forces to form the United Church of Canada.

Christian Work Among the Indians. The Roman Catholics began work in company with Champlain in Nova Scotia with marked success. Later, 1633, Jesuit missionaries were in the Quebec region, where they labored against great obstacles. The Indians were restless and cruel, and the intermittent conflicts between French and Indians were major hindrances. In 1773 all Jesuits were recalled and work among the Indians fell to other orders. Gradually the lines were extended along the Great Lakes, across Alberta, and ultimately to the Pacific Coast, work being established at Vancouver Island in 1847.

The Anglican work among the Indians was carried on almost wholly by the Church Missionary Society. Beginning in 1820 in the Hudson Bay region, the lines followed the course of British forts and settlements. By 1858 it had extended as far as Fort Simpson on the Pacific Coast. Work among the Eskimos from Hudson Bay to Alaska also resulted in the establishment of worthy congregations.

Gradually such subsidies as have been needed for the Indian and Eskimo work done by the Anglicans have been assumed by the dioceses in which the work is carried on, the Church Mis-

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sionary Society providing now only a small annual contribution.

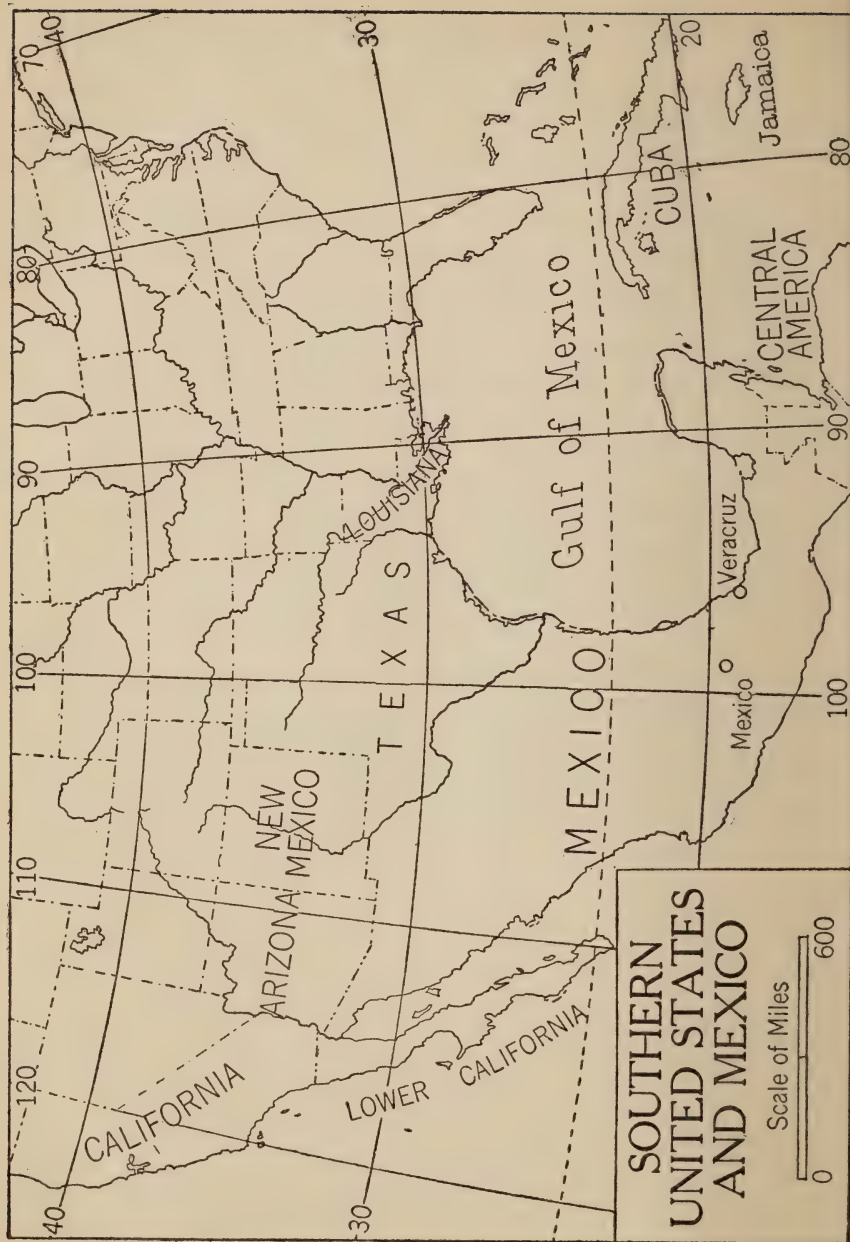
In Greenland the Moravians, and later the Danish Government Mission, have succeeded in making practically the whole population Christian.

The remarkable work of Sir Wilfred Grenfell among the fishermen of Labrador has extended also to the Eskimos, and his preaching of the gospel through medicine has been most effective.

Control of the extensive work done by the Methodists and Presbyterians among the Indians has now passed to the United Church of Canada. The Baptists have about two thousand in the membership of their Indian missions.

The European immigrants in Canada, coming in smaller numbers and settling largely in agricultural work, have presented only the problem of providing pastoral care for widely scattered communities. The achievement of union among several of the larger Protestant denominations has eliminated much unwholesome competition and released new funds and spiritual resources.

Small missions have been carried on among the Chinese, Indian, and Japanese immigrants of the Pacific Coast regions, chiefly in British Columbia. Immigration of these groups has been restricted by head tax and other restrictions, and the missions to these classes are necessarily limited by adverse population changes.



SECTION XIII

MEXICO AND THE CARIBBEAN AREA

MEXICO

Area, 768,198 square miles; population, 16,404,025.

PROFESSOR GRAHAM H. STUART says that if the reports of some organization investigating affairs in Mexico were to be believed, Mexico, like Gaul, would be divided into three parts, and that these parts would be the oil interests, bandits and their outrages, and the Mexican government. But Mexico is much more than these. It has a rich and varied interest for the archæologist or the historian, the lover of art, and the trader. Its embarrassment has been that it is a rich land which, throughout great periods of its history, has been inadequately governed. The land-eagerness of the United States has resulted in the transference of a large part of its neighbor's territory, and had the suggestion of some of the most eager proponents of imperialism been followed, long ago the attempt would have been made to absorb Mexico completely.

When European interests began in Mexico, it was inhabited by great Indian tribes, of whom the Aztecs were chief. These Indians had a high civilization, with large mineral resources, and this made them the prey for the Spaniards, who among other objectives were in search of gold and silver. Under Cortez they came across from Cuba and laid Mexico under the Spanish yoke in 1521. A Spanish dominance of almost three hundred years was followed by a declaration of independence in 1810. This was the period in which Napoleon had placed his brother upon the throne of Spain and when a somewhat liberal governmental policy in that country was irritating the church. Thus the church was willing to join the protest of certain patriotic groups in Mexico in order to escape what might come across from Spain, and a Roman Catholic priest, Miguel Hidalgo, led the revolution. Intermittent warfare was carried on until the

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republic was fully established under a constitution in 1824. In 1823 President Monroe, of the United States, promulgated the doctrine bearing his name. In the same year Mexico was recognized as a sovereign state.

Some of the early presidents of Mexico were not men of great wisdom or far vision. Particularly was this true of Santa Ana, who in 1836 so irritated the state of Texas that it declared its independence of the mother country. In the United States, by this time the Mason and Dixon line had been fixed and all territory south of that line was adjudged as open to slavery. The eager desire to enlarge slave territory gave strong backing to American Southerners in this attempt of Texas to free itself from Mexico, inasmuch as the new state looked toward annexation to the republic to the north. This annexation was achieved in 1845.

In 1846-47 the war with the United States resulted in the transfer to the United States of what is now the area of four American states and parts of others. One is really surprised that there was so ineffective a protest on the part of the Mexican government, but the lands acquired were at that time largely desert and Mexico was in greater need of cash than of sagebrush and cactus lands. The United States paid an "indemnity" of \$15,000,000 and additional claims (including the Gadsden Purchase later) of \$13,250,000. This payment of cash acted as a salve to the conscience of the American public for a war which both Abraham Lincoln and U. S. Grant declared to be unjust.

From 1847 to 1858 there was a period of civil strife, during which Benito Pablo Juarez came to power. Here we have the "George Washington" of Mexico, a man who in a very true sense may be called "the father of his country." He was a patriot who subordinated every other interest to that of his motherland, and who to the end of his days devoted his extraordinary powers to the one task of setting up in Mexico a government which should be at once adequate and free. Finding the treasury entirely depleted, he declared a suspension of payment on the public debt for a period of two years. This aroused European creditors, and Spain, Britain, and France demanded its immedi-

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ate repeal. When their demand was refused, Spain and Britain withdrew and France prepared to seize the ports of Mexico and take charge of the customs receipts. The United States, by reason of the internal disturbances which were leading to Civil War, was unable to protest effectively, notwithstanding its previous enunciation of the Monroe Doctrine. Napoleon III and his armies not only blockaded the ports of Mexico, but they marched upon the capital, and after taking the city, established a junta of favorable Mexicans to ask for a monarchy. This was set up in June, 1864, under the patronage of France, with Maximilian of Austria as emperor.

When the American Civil War ended, the United States found itself unable to protest against the government which had been set up, inasmuch as ostensibly it had been requested by the Mexican people, but they did very firmly insist that the French armies should be withdrawn. When this was done, the new "empire" was unable to stand, and Maximilian faced a firing squad in 1867. In that same year Juarez, having returned to power, was re-elected president, which position he maintained until his death in 1871.

In 1876 Porfirio Diaz was elected to the presidency, and with the exception of a single period of four years, held that office until, threatened by revolution in 1911, he escaped to Paris. His administration of thirty years was marked by great economic advance. He recognized, as Juarez had not, the need of the investment of more capital than could be commanded within the republic itself, and consequently he encouraged, by liberal concessions, the investment of foreign funds. These investments were destined to make trouble for the future of Mexico, and when the Revolution of 1912 took place, three problems which had been left unsolved by Diaz demanded instant attention. These were, first, clericalism in national affairs; second, the encroachment of huge landed estates; and, third, the need of definite understanding with the foreign oil and mining companies which were developing the great petroleum and mineral deposits of Mexico.

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The church in Mexico is more of the sixteenth-century than of the twentieth-century type. A distinguished Roman Catholic priest has said: "The Mexican is not a Catholic; he is a Christian simply because he has been baptized. I speak here of the masses and not of the numerous exceptions which are to be found in all classes of society. I affirm that Mexico is not a Catholic country, because the majority of the Mexican Indians are semi-idolatrous, because the majority carry ignorance of religion to the point of having no worship but that of form." This opinion, which seems somewhat extreme, calls attention to the syncretistic nature of a large proportion of the religion of the Catholic masses. It should be said that thirty-three per cent of the population of Mexico is Indian, fifty-five per cent of mixed blood, and only twelve per cent of pure white ancestry. The Indians in particular present a type of religion which has retained great areas of pagan thought and practice. The mixed populations more nearly approach a modern Roman Catholic type, whereas the pure white groups, so far as they are Roman in their faith, are much like the European Spanish or Portuguese religionists. The church has been dominated pretty largely by a "higher clergy," which was chiefly Spanish or Portuguese. The "lower clergy," of course, was of Mexican origin. The church under the old regime was supported by taxes, and, according to Mexican patriots, owned at times as much as one third to one half of the land of Mexico. The priests, being supported by taxation, were more numerous than were needed, and the claim was made that at one time there were as many as three thousand who had no regular service. It is not difficult to understand how a church with power of this sort, given it by the co-operation of a reactionary government, would consistently oppose all reform movements and any attempt at revolution in the political life of the republic. The story is too long to be told here, but it can be said that an almost complete antithesis has developed between the government of Mexico, which is at present of the reform type, and the ruling groups in the church.

One cannot help feeling that the lower clergy and the masses

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of the Catholic Church are not vehemently opposed to the hostility which the state has shown to those higher up in authority in the church. Certainly, not less than fifty per cent of the people are in some sense "good Catholics." Another thirty per cent probably make use of the services of the church for marriages, funerals, and other family events of importance. There is an increasing group, which constitutes about twenty per cent, who broke loose from the Roman Catholic Church. At the present time the constitution of the revolutionists, adopted in 1917, has laid restraints upon religion which are so severe as to seem unjust. Perhaps they can be understood only in the light of the struggle between the clericals and the revolutionists. Certain of the major inhibitions may be stated: No church is allowed to own real estate or mortgages on the same. All church buildings and associated edifices are confiscated to the state. The church may not possess invested funds or other productive property, maintain monasteries or nunneries, conduct primary schools of religion, direct or administer charitable institutions, hold religious ceremonies outside of church buildings, nor may ministers publicly criticize any of the fundamental laws or acts of the government. Moreover, no foreign clergyman may minister to a Mexican congregation. All clergymen must be Mexicans by birth and must be registered with the government. The government may determine the number of churches and the number of ministers of the religious creeds according to the needs of a locality. While the protest against these laws has come wholly from Roman Catholic sources, it should be said that the laws apply to all sects, Catholic and Protestant alike.

The land problem resolves itself into two chief aspects: first, the question of huge estates, which were owned by Mexican citizens, by the church, and by foreign investors. There are many such, some of them containing as many as twenty-five hundred square miles. The second aspect is that of the communal lands, which under the old Spanish system lay about every town and village. These were taken away by force under the regime of Diaz to be added to the large estates. The result

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has been that during the whole process of the revolution which followed the flight of Diaz the man who has been able to make most liberal promises on the land question has been carried into power. If he failed to make good on his promises, he was thrown down for another rival who made more liberal promises. The present constitution makes provision for the restoration of the lost "ejidos," or communal lands, to the villages, and the distribution among smaller owners of a good portion of the great estates, giving to the landlords payment in bonds of the several states.

The third great problem rises out of the enormous supplies of oil. The United States Geological Department has estimated the amount of oil ultimately available in Mexico to be 4,525,000,000 barrels, or about half of that in all the United States. Not less than \$500,000,000 of American money is invested in Mexican oil lands and refineries, and great sums of British and other foreign capital have also been invested. In the political ups and downs of Mexico there can be no doubt that foreign oil companies have furtively subsidized that political group from which they hoped to secure most favorable consideration. The oil business is now largely in the hands of two great world rivals in this field—the Standard Oil Company of America and the Royal Dutch Schell Corporation. Of the total, the Americans own about fifty-eight per cent, the Mexicans about two per cent, while the balance is distributed among other foreign groups.

The present "revolutionary" government which has been in power since 1912, is in a very real sense the friend of the common people, although by reason of the opposition of a church strongly conservative and heavily capitalized, as well as that of powerful moneyed interests, it has been compelled to resort to military control at almost every turn of events. There seems to be a sincere attempt by those who are now in power to shift from a military to a civil leadership, and at least to allow, and even encourage, a church which will be of the Mexican people if only it will keep out of every sort of political meddling.

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Protestantism had its beginning in Mexico in the work of the American Bible Society, even before the war of 1847, in opposition to laws which forbade the entrance of any religion other than the Holy Apostolic Roman Catholic Church. Colporteurs went across the border and sold their books. Later, when the American army entered Mexico in 1847, the colporteurs accompanied it and many copies of the Bible were sold to the people. This, like the beginnings in China, was another illustration of the entrance of Protestant Christianity as a "rider" on a movement of very questionable ethical quality. In 1861 there was a small band of Protestant Christians in Monterey. In 1867 a congregation was organized near Zacatecas by workers who passed over the border from Brownsville, Texas, where there was a school under the leadership of a certain Miss Rankin, an energetic missionary to the Latin peoples. In 1869 the American Foreign Christian Union established the first Protestant church in Mexico City.

The Presbyterians began their work in 1872, the Methodist Episcopalians in 1873, and the Baptists in 1881. At the present time the chief Protestant agencies, in addition to the Y. M. C. A. and the Y. W. C. A., which have strong work in the capital, are the Baptists, Presbyterians, Congregationalists, Methodists, Friends, Disciples of Christ, and Episcopalians. There has been a union of the Baptist groups, and likewise of certain of the Presbyterian churches. The Methodists, North and South, now have a "Mexican Methodist Church" under its own bishop. The Protestant Episcopalians have ordained a Mexican suffragan bishop.

In 1914, due to the invasion of Mexico at Vera Cruz by the American armies, Mr. Bryan, at that time secretary of state, insisted that all the Americans, including missionaries, withdraw until the controversy could be settled. The Protestant missionaries from the various boards met in convention at Cincinnati on June 30 and July 1, 1914, and after a careful discussion, agreed upon an almost complete delimitation of the territory in which the several boards were at work, thus virtually

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ending all overlapping and conflict in small fields. The boards entering into this agreement were the Methodists, the Disciples of Christ, the Congregationalists, the Presbyterians, Friends, and Reformed groups. This marked a distinct epoch in the progress of Protestant Christianity in Mexico and furthered the movement toward unionization which was already on foot. The work of Protestant missions in the whole republic can now be carried on with little or no duplication of missionary money or personnel. A union publishing house in addition to church printing has issued much good material of general interest to educated Mexicans and there is a union theological seminary in Mexico City in which not less than five Protestant denominations have greater or less co-operative parts. The American Bible Society serves all churches alike. A Council of Evangelical Churches for the whole of Mexico has been formed, and while not all the Protestant groups have joined, it nevertheless embraces a sufficiently large preponderance of the whole to speak in a sense with a united voice for evangelical religion. An annual "congress" is held under its auspices.

These evangelical churches find themselves under little difficulty in the observance of the stringent laws for the control of religious institutions. While their church properties have been confiscated by the state, nevertheless they have the free use of them. The evangelical membership has been recruited largely from the more liberal type of citizen who is in quite hearty sympathy with the revolution, and is determined to carry on and help in creating "a Mexico for the Mexicans." Although at the present time the Roman Catholic hierarchy is in severe conflict with the Mexican state, one cannot but hope that there may be some release of the tension which is now acute, and that ultimately the native-born Mexican clergy, into whose hands the whole responsibility for their church has come, will find a way to co-operate with their fellow Mexicans in the high ideals which certainly do actuate the great body of those who are now leading in the management of the government.

A liberalization of all the religious movements in Mexico is

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likely and it is possible that there may spring up on Mexican soil a church similar in character to the Aglipayan movement in the Philippine Islands. There are quite a number of free liberals, who, though religious in spirit, will probably not attach themselves to any church as such.

The political development in Mexico is of fascinating interest. While proletarian in character, the government is the very opposite of communistic, seeking to obtain not the government ownership and direction of land and capital, but, rather, to restore to the citizens of Mexico for private ownership those vast estates and properties which under the Spanish scheme and the rule of Diaz were assembled in the hands of a few great landlords and capitalists. The social legislation of the present Mexican constitution is as progressive as that enacted by any government of the world. As yet, it is the expression of a great ideal rather than something which can be immediately achieved. With this ideal, evangelical Christianity seems to be in hearty accord. It is possible that there may be achieved in Mexico a civilization which will give to every man the right to his own conscience, to his own home, and to all, adequate facilities for "growing a soul."

THE WEST INDIES

British

The Bahamas—Area, 4,396 square miles; population, 60,367.

Jamaica—Area, 4,450 square miles; population, 974,742.

Turks Island—Area, 166 square miles; population, 5,600.

Leeward Islands.

Virgin Islands (British)—Area, 58 square miles; population, 5,119.

Saint Kitts and Nevis—Area, 41,000 square miles; population, 31,504.

Antigua—Area, 108 square miles; population, 30,442.

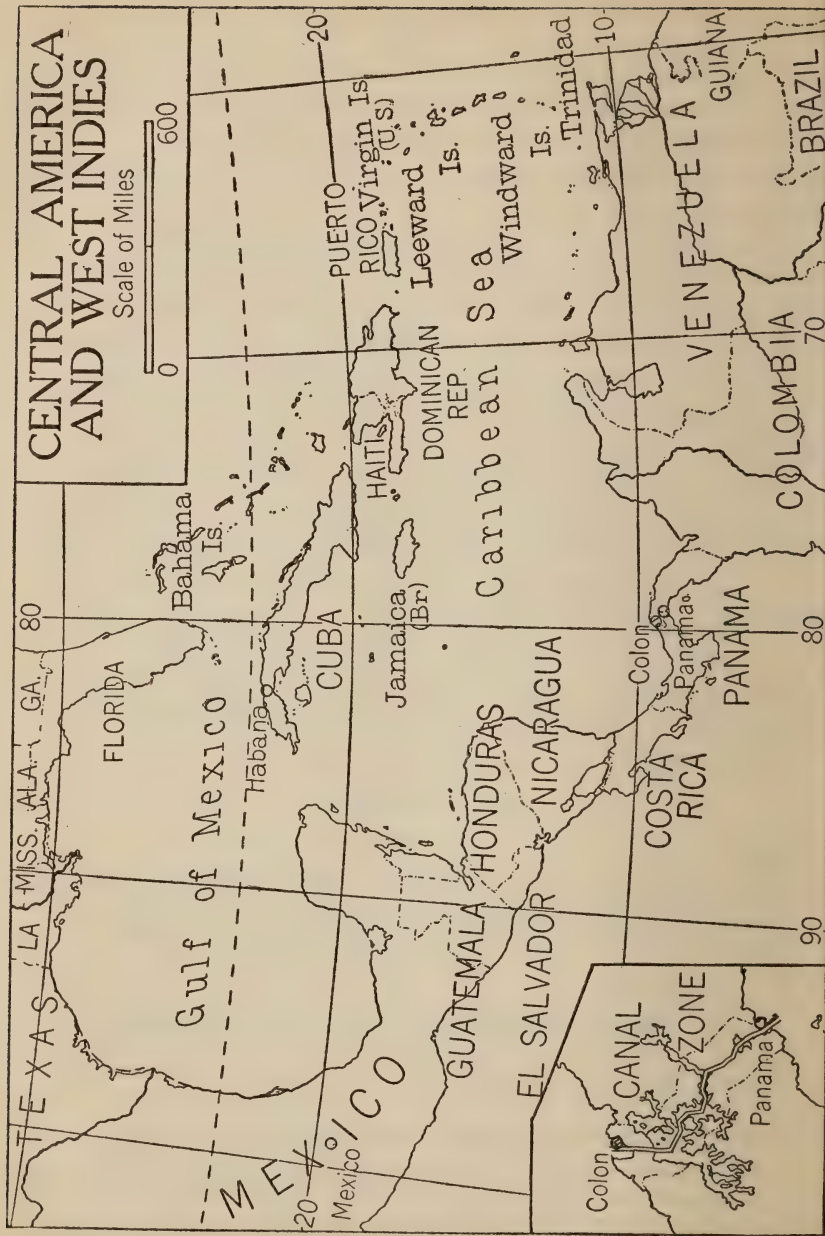
Montserrat—Area, 32 square miles; population, 11,782.

Dominica—Area, 305 square miles; population, 41,671.

Barbados—Area, 166 square miles; population, 173,674.

CENTRAL AMERICA AND WEST INDIES

Scale of Miles



WEST INDIES

Windward Islands.

Saint Lucia—Area, 233 square miles; population, 56,917.

Saint Vincent—Area, 150 square miles; population, 51,426.

Granada—Area, 133 square miles; population, 75,214.

Trinidad—Area, 1,974 square miles; population, 397,100.

Tobago—Area, 114 square miles; population, 23,378.

French

Guadeloupe—Area, 688 square miles; population, 243,243.

Martinique—Area, 385 square miles; population, 243,695.

Saint Martin (part).

Dutch

Saint Martin (part)—Area, 29 square miles; population, 5,084.

Curacao—Area, 403 square miles; population, 65,727.

Ben Ayre, Aruba, Saint Eustacius, and Saba—Area, 177 square miles; population, 18,000.

United States of America

The Virgin Islands (Saint Thomas, Saint John, Saint Croix)
—Area, 133 square miles; population, 22,012.

Porto Rico—Area, 3,435 square miles; population, 1,543,913.

Republics

The Dominican Republic—Area, 19,332 square miles; population, 1,022,485.

Haiti—Area, 10,204 square miles; population, 2,550,000.

Cuba and adjacent islands—Area, 44,164 square miles; population, 3,607,919.

The West Indies lie like a breakwater fronting the Gulf of Mexico and the Caribbean Sea. They are governed by the Dutch, French, British, Danes, and Americans and a few are independent. By count, Great Britain has by far the largest number.

These islands were first discovered to Europe by Columbus, sailing under the Spanish flag, and Spain rapidly developed the larger ones. The Spain of the later fifteenth and early sixteenth centuries needs to be understood for a proper knowledge of their handling of these new countries. On the continent the Spanish had been living with the Moors since the opening of the eighth century. A large Jewish population was also present.

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Christian, Jew, and Moslem for three centuries or more lived side by side in amity. The Spanish were not given to agriculture or to commercial pursuits, and these lines were followed chiefly by the Jews and Moslems. The development of bigotry on the part of the church during the Middle Ages greatly changed the face of things in Spain. Gradually the Christians came to be more hostile to the other religious groups. Finally the Inquisition was set up and both Moslems and Jews were forced either to conversion or deportation. The long struggle between Christians and "infidels" had embittered the Christian group toward the religions of other people. The patronage of the church by the state had gradually effected a co-operation, then almost a complete fusion of church and state, so that the success of one was regarded as the triumph of the other. The state seemed to exist in order to support the church, and the church in turn to bless and fortify the state. The expulsion of Moors and Jews, who had been a very considerable economic asset to Spain, threatened to impoverish her. Queen Isabella had an honest desire for the spread of a gospel which even in her time was held by some to be "Good News." In the main, however, a combination of greed for new economic resources, religious bigotry, and eagerness for political aggrandizement functioned together for the development of the New World.

The Spaniard came to the West Indies for gold and for God and for political conquest. They did not see any contradiction in the combination. The Spaniard who came to the West was not a laborer, and the Indian population had to be impressed for the hard work which was necessary. It did not make good, was put under the lash, rebelled, and was practically exterminated; but few of the race are to be found among the populations of the West Indies to-day. Some of the kind-hearted priests, moved by the slaughter of so many Indians and in hope of creating a more kindly atmosphere, suggested the importation of African slaves, and for three hundred years or more that trade continued. The Negro rapidly and, so far as we can see, finally displaced the early Indian population. The story of

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Spanish occupation, therefore, is one of consummate cruelty, but there is another side. These *conquistadores* were among the bravest men of their time. Their strange combination of commerce, religion, and politics, was quite the pattern of their own century. Their endurance of hardships on the sea in small ships, in the heat of the tropics, sweating in their heavy armor, marching through dense forests, dragging their cannon over mountains and rivers, was worthy of the most heroic type of soldier. Their willingness to expose themselves to separation from the easy-going and comfortable civilization of Spain and their consent to go even to death are elements challenging admiration.

These men were followed by the buccaneers of Britain, who had her colonies on the western hemisphere, and by the French, who did not give up their hope of a Western empire until the time of Napoleon. The Dutch and Danish traders found it necessary to come into possession of certain of the islands so that they might have bases for their ships and places of market for the vast number of vessels which were maneuvering in the Caribbean and among its islands. It was in 1804 that Haiti, which had been purchased by the French from the Spanish, obtained its independence in a revolution led by a mulatto, Toussaint L'Ouverture. In 1844 what is now known as the Dominican Republic broke away from Haiti and organized its own government. In 1898, with the help of the Spanish-American War, Cuba succeeded in separating herself from the Spanish yoke and in setting up a republic. At the same time Porto Rico passed under the flag of the United States. Thus these numerous islands which had been discovered and developed by that power passed from Spanish control.

The presence of so many European governments threatened grave complications when the North and South American states began to set up independent and republican forms of government. In 1776 the American colonies of Great Britain had declared their independence. In 1810 began that vast march of Latin-American states which did not stop until they had fully

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separated themselves from their European masters. The republican form of government was about as new and quite as unpopular in the world of that day as the Union of Socialist-Soviet Republics is in our own time. Fearing that some attack might be made by these European powers which still had bases and interests in the Caribbean, President Monroe enunciated, in 1823, the famous doctrine which bears his name. This had a tendency to stabilize the ownership of the islands, and at the same time gave warning to European powers having possessions in the Caribbean that no attempt to obtain new areas on the mainland would be tolerated.

Those islands which have been under the patronage of Great Britain, Holland, and France, have made somewhat steady progress in their cultural and economic development. Judged by Western standards, the attempt to set up the Negro republics of Haiti and Santo Domingo, as well as the younger Cuban republic, has not been very successful. Their independence has given them the right to trade with other nations, and the debts which they have contracted and failed to pay have been an embarrassment to the United States, which has sought to enforce the Monroe Doctrine and to prevent any kind of interference by a European power in all this area. In most cases the United States has been obliged to secure the assumption of the debt, pay it, and then collect the loan thus made by a more or less extended tenure of the customs department of the islands involved. In addition the North-American tradesmen have established great plantations and the bankers have made extensive loans. Both of these have been threatened by frequent revolutionary changes in government which involved intervention by the United States to protect the "rights" of its citizens. Many Americans believe that it would be more creditable for their country, and possibly better for the island republics, if the Monroe Doctrine and "dollar diplomacy" were not so much in evidence.

The construction of the Panama Canal involved preparations for its defense against all possible enemies, and as one outpost

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in the plan for defense, the United States purchased the Virgin Islands from Denmark in 1917, thus establishing a base at the extreme eastern arm of the West Indies, from which, if it were necessary, she might withstand any attempt on the part of European nations to rush the Canal.

The Roman Catholic Church, by reason of entering with the earliest discoverers and colonists, has always maintained a dominant position in the islands of Spanish and French influence. In the British islands the Anglicans have been successful in their attempt to set up a Christian community. In the islands held by the Dutch and the Danes, the Moravians have been most influential in establishing the Christian church. A brief tabulation of the more important islands, with a statement of the chief Protestant forces at work and an estimate of their strength, follows.

In the Bahamas the chief agencies are the African Methodist Episcopal Church, African Methodist Episcopal Zion, the British Wesleyans, and the Anglicans. The Protestant Christian population is about 25,000. In Cuba, the Baptists, North and South, the Friends, the Presbyterians, the Southern Methodists, and the Protestant Episcopalians are the chief agencies. Protestantism was unable to enter under the Spanish regime, although private services had been held for English residents as early as 1863. The Protestant Episcopalians had done work among Cuban refugees in the United States after the rebellion of 1875 and thus had laid the foundation for a mission when opportunity arose. The work of the Protestant Episcopalians, Methodists (South), Baptists, Friends, and Presbyterians has been successful. Not only churches but colleges and a training school for workers have been established. The Protestant population is above 15,000. The attendance in church colleges reached at one time the high figure of 3,000. Co-operative church-school work, comity in delimiting areas of activity, as well as fellowship in higher education and literary tasks, has helped to account for the strong Protestant impact.

The great political vicissitudes of Cuba, the almost complete

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economic conquest by American capital, and the resentment against the Platt Amendment are among the handicaps which limit rapid advance of any cultural movement, particularly if it has its origin in the United States.

Jamaica, which has been almost from the first under British rule, has well-established and self-supporting churches of the Anglican type. Among others, the Moravians, the United Free Church of Scotland, the Wesleyans, the British Congregationalists, and the English Baptists are present in strength. The Protestant population is 133,000.

In Haiti the Protestant Episcopal Church is the chief Protestant agency, the whole territory being nominally Roman Catholic. There are also American Negro societies. The Protestant Episcopal Church has a constituency of 9,000. In the Dominican Republic, in addition to the Catholics, the Free Methodists, the Wesleyans, and the Moravians have each a work of importance, and the Protestant community numbers about 3,000.

Porto Rico, because of its American occupancy, has been entered by a large number of churches from the United States, chief among which are the Baptists, the United Brethren, the Methodist Episcopal, the United Christian, the Christian and Missionary Alliance, and the General Lutheran Synod. The Protestant population is between 13,000 and 14,000. The Island is suffering from the impact with American capital. Most of the small farm-owners were easily bought out by large planters and the small farmer became a plantation peon. Even in good times wages were so low that they provided only a bare living, and in the present period of depression the governor-general of Porto Rico is making appeals to charity to help save the children from starvation. American occupation has accomplished much in the way of education, sanitation, and roads, and the churches have done their part in developing a membership which gives promise of advance. All must now move slowly until adequate financial provision for Porto Rico is made. In the Virgin Islands, in addition to the Moravians, who had been

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there from the time of the early Danish occupation, the American Lutherans and the African Methodist Episcopal Zion Churches have establishments. The total Protestant population is about 7,000.

In that group of smaller islands known as the Lesser Antilles, not fewer than twelve societies are at work. Among these the Moravians, the Wesleyans, and the Anglicans are strong Protestant agencies and among all these islands there is a total Protestant constituency of 150,000 persons.

Trinidad and Tobago have been entered by the Canadian Presbyterians, the Moravians, the Wesleyans, the United Free Church of Scotland, the Anglicans, and others, the Protestant population being 115,000 in these two islands.

In almost every island of importance the Seventh-Day Adventists may be found, though in very few cases have they built up a Christian population of size. Like the other missionary agencies, they have given attention to education, to medicine, and to other helpful works, but their objective seems to be chiefly that of proselytizing, or, one might say, of penetrating the other Protestant groups with their special doctrines regarding the Sabbath.

The work of the churches of these islands is by no means discouraging; in fact, many of them can no longer be regarded as "missionary" territory. Until the recent economic depression spread across the world they were in large measure able to take care of their own finances, and any contribution from outside societies was largely in the way of special help for institutions or for an approach to such as are not yet attached to any Christian community. The future of Christianity in the Caribbean is doubtless tied up in large part with the behavior, both economic and political, of those so-called Christian nations which so fully dominate its political and social life and its trade. Nominally, the islands are largely Christian, and, in a sense, their problem is that of the European and Western Christian nations—how to interpret and extend a vital and creative type of the Christian religion.

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Guatemala, Area, 42,363 square miles; population, 2,454,000.
Honduras, Area, 44,275 square miles; population, 700,811.
Salvador, Area, 13,176 square miles; population, 1,700,000.
Nicaragua, Area, 51,660 square miles; population, 750,000.
Costa Rica, Area, 23,000 square miles; population, 492,524.
Panama, Area, 32,358 square miles; population, 472,468.
Canal Zone, Area, 549 square miles; population, 39,467.
British Honduras, 8,598 square miles; population, 50,286.

Central America was discovered by Columbus on his fourth voyage. In 1502 he sailed along the eastern coast and claimed the territory for Spain. In 1513 Balboa crossed the Isthmus of Panama and discovered the Pacific Ocean, into which he solemnly waded and claimed for the Spanish throne all those lands which were washed by its waves. In 1519 the settlement of Panama was established on the Pacific side of the Isthmus.

In the setting up of the Spanish scheme for the government of the Americas, Guatemala became the location of one of the four captain-generals, or junior viceroys, serving under the general direction of the viceroy in Mexico. In 1523, when Mexico was achieving her independence, the Central American area withdrew from the Mexican federation and expelled such officials as were Mexicans, and by the following year the Federation of Central American states had been established. This federation fell under the dominance of the clerical party, and as a rule liberal elements found themselves unable to function except by breaking up the federation. Thus the struggle between liberal and clerical has ever been a fight of independence as against federation. By 1828 the first federation was completely broken up. Several attempts have been made since that time at complete or partial union. The last of these was in 1895, when Nicaragua, Salvador, and Honduras formed what was known as the Greater Republic of Central America. This continued for only three years, when it was dissolved.

In 1907, under the influence of the United States and some of the Latin-American republics, the Central Americans were

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persuaded to form a "Central American Court of Justice," to which all matters involving disputes between the six republics were to be submitted and whose jurisdiction was to be final. This court functioned until 1918, when the Bryan-Chamorra treaty for the option on the Nicaragua canal route was adopted by Nicaragua and the United States. Costa Rica being one of the states along whose boundary the proposed route should pass, objected to the treaty being made without having a part therein and appealed to the Central American Court. The United States government encouraged the Nicaraguans to disregard this request, with the result that the Central American Court of Justice was dissolved.

Two areas in this section are owned by foreign governments, the Canal Zone and British Honduras. The former was obtained by the United States from the Republic of Panama in 1904 for a purchase price of \$10,000,000 in cash, plus an annual subsidy of \$25,000 beginning in 1913. British Honduras was first settled at Belize in 1638 by a colony of traders. This colony formed a basis for negotiations along the mainland, and in 1862 the port of Belize with its adjacent territory became a British crown-colony.

Central America is rich in agricultural products, furnishing great supplies of bananas, coconuts, sisal and rubber. The forests are particularly valuable in high-priced timbers, and minerals, including gold and silver, are present in considerable quantity. These agricultural and mineral resources have been developed largely by trading companies which from time to time have secured concessions from the local governments. One of the elements in the political strife in these countries has been that these trading companies, having secured concessions from a group in power, have sought by whatever means they could command, to continue in office the faction from which they had received their concessions, knowing well that if there were a complete overthrow of government, new concessions would have to be negotiated at considerable expense and much uncertainty. The American trading companies have in several

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instances succeeded in interesting the State Department so that it has thrown its influence and occasionally sent the marines into these smaller countries in support of the maintenance in office of those who had granted trading favors to American developments.

In at least two outstanding examples the American people can have no pride. When, in 1904, the United States was negotiating with the state of Colombia for rights across the Panama Isthmus, the Colombian Senate attempted to hold up the treaty that the plenipotentiaries had arranged, more than doubling the financial consideration. At this time the DeLesseps Company, which still held the old concession for the canal route, encouraged the local Panamanians to go into revolution. The Americans, who had already built a railway across the Isthmus, on the claim of defending their property rights in this railroad, rushed gunboats to the scene of action, landed their marines, and prevented the Colombian soldiers from fighting the revolutionists, ostensibly for fear that the railway properties would be destroyed. Then, within ten days after the revolution had begun, the State Department recognized Panama as independent and opened negotiations which resulted in its purchase.

The other instance is in our dealings with Nicaragua. When gold was discovered in California, one of the immediate problems was that of shipping goods from the eastern part of the United States to the new field. Usually a trip had to be made around Cape Horn, which involved a long delay and considerable danger. The way across Nicaragua could be opened by following river and lake and a certain short line of land portage. Certain American trading companies fought for the privilege of this monopoly. It was just at the time when the slave territory of the South had been enlarged by the annexation of Texas and those areas added by the Mexican War. Thus in addition to the motive of a trading route was added the possibility of the addition of further slave territories if the matter should develop. It was in 1855 that Walker, a filibusterer, wearying

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of the attempt to treat with the Nicaraguan government, simply by a force of arms, took charge of its government and attempted to extend his power and his territory over additional Central American areas. This effort ended in failure and in Walker being placed before a firing squad.

In 1914 Mr. Bryan, who was secretary of state, negotiated with Nicaragua, and for the sum of \$3,000,000, secured an option on the canal route through Nicaragua and for leases for naval bases at both ends of the proposed route. The treaty having been concluded, a large part of the \$3,000,000 was paid to New York bankers to cancel certain loans which they had made to Nicaragua. In 1929 our government served notice that it still held the option by appointing an interoceanic canal board to make a new survey of this route. It is pretty clear that the Panama Canal is not operating at more than half its capacity. The only argument that can be offered for adding the Nicaraguan route is that it will shorten the distance from the Eastern to the Western coast of the United States by nearly five hundred miles, which would, of course, save millions of dollars. Perhaps the real interest in the development of this route is naval rather than commercial. The Panama Canal with its deep cuts and fills could easily be put out of commission by bombing planes, and the war party in American life is keen that another route less vulnerable to attack and more nearly a water-level passageway shall be provided.

Christianity entered Central America with the Spanish *conquistadores*. The story of Bartolomé de las Casas is illustrative both of the high devotion of the best of the priests and also of the low type of the "Christianity" which many of them established. In 1535, when Las Casas arrived in Guatemala, the Spanish governor, who had been three times repulsed in an attempt to conquer and "Christianize" the neighboring province of Tuzulutlan, asked Las Casas to undertake its conversion. He agreed to do this upon the one condition that for five years no Spaniard should be allowed to enter the territory in which he was working. Making friends of certain Indians who had come

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into Guatemala from the territory in question, he taught them to chant, to the accompaniment of Indian musical instruments, certain verses which set forth Bible stories and the Roman-Catholic doctrine. These so charmed the king that he asked that the monk who had taught his Indians thus to sing, should come to see him. The result was that within a single year the chief of the area, with a number of his subordinates, became Christians and received baptism. The step taken by them was required, of course, of their people, and by the end of the year, Las Casas, in triumph, led the chief and his retainers to Guatemala, to the Spanish governor, where they took the oath of loyalty to Spain.

This type of Christianity, in which conversion means baptizing the chief and commanding his followers to join him in his new religion, and which also conceives of Christianity in terms not only of union with the church but also with the state, has been typical of Roman Catholicism in Central America. Quite early the church claimed to have dominion over the whole population of this area. In fact, however, there are thousands of the Indians who are as yet completely untouched by Christian influences, and the type of Christianity in many of the Catholic churches has been modified but little from that of the sixteenth-century ideals. Most of those cultural influences which have pervaded European and North-American Catholicism have been absent. At the present day the church seems greatly interested in maintaining its grasp on the government, thereby guaranteeing to its hierarchy the support of its institutions by state patronage.

Protestants have found it very difficult to make even a beginning, inasmuch as in theory the Roman Catholic Church commanded the loyalty of the whole population; in fact, it succeeded in having laws enacted which forbade the teaching of any other religion than that of the "Holy Apostolic Roman Catholic Religion." But in addition to this it can fairly be said that Protestantism has been troubled with "far-sight." It has greatly neglected these areas which lie so near at hand, and to

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the present time the investment of Protestant groups is exceedingly meager. The Anglican Church has followed its own membership into all of the states. In British Honduras, Honduras, Costa Rica, and Panama, the British Wesleyans have established small congregations. In Nicaragua the Moravians have accomplished good work. The American Presbyterians are the strongest group in Guatemala, where they have established the most influential evangelical work in Central America. The American Baptists are in Salvador, and Nicaragua, the Methodist Episcopal Church in Costa Rica, Panama, and the Canal Zone. The American Friends have work in Honduras. Many smaller missions are at work in various localities, but as yet with almost no statistical strength. The Protestant population of Central America is sparse, and the movement has not yet come to effectiveness. The Protestant Christian populations may be stated approximately as follows: In Guatemala, 10,000; British Honduras, 2,000; Honduras, 2,000; Salvador, 1,000; Nicaragua, 10,000 to 12,000; Costa Rica, 1,000; Panama and the Canal Zone, 5,000.

Here in Central America there is great need for a definite religious advance. There should be either a strong forward movement by the Catholics, such as was made in the Philippine Islands after the American occupation, or else a combined Protestant movement, or, better still, both. If there were union of effort among the really strong boards which are represented, and concentration in a few wisely located and established pieces of work which could become centers from which a church might radiate throughout the region, the outlook for Christianity in Central America would be distinctly enhanced. Central America is politically and culturally backward as compared with the best of the Latin-American states. Costa Rica and Salvador are the most progressive. Probably Nicaragua and Guatemala are the least so. It would seem that a union of these republics, with the new momentum which the sense of combined strength might give, would be a great help to progress.



Drawn by Denoyer-Geppert Co Ch

SECTION XIV

SOUTH AMERICA

Colombia—Area, 461,606 square miles; population, 7,967,788.

Ecuador—Area, 118,596 square miles; population, 2,500,000 (est., 1931).

Peru—Area, 532,047 square miles; population, 6,147,000.

Bolivia—Area, 514,464 square miles; population, 2,911,283.

Chile—Area, 290,195 square miles; population, 4,427,212.

Argentina—Area, 1,153,117 square miles; population, 11,441,920 (est., 1931).

Uruguay—Area, 72,153 square miles; population, 1,808,286.

Paraguay—Area, 173,700 (?) square miles; population, 933,330.

Brazil—Area, 3,285,319 square miles; population, 40,272,650 (est.).

Venezuela—Area, 393,874 square miles; population, 3,053,497.

British Guiana—Area, 89,480 square miles; population, 313,619.

French Guiana—Area, 34,740 square miles; population, 22,169.

Dutch Guiana—Area, 54,291 square miles; population, 155,888.

BISHOP W. F. OLDHAM has been quoted as saying that the average North American has traveled in Pullman cars through the decades, looking out of the windows east and west. He therefore knows something of Europe and Africa on the east, and of China, India, and Japan on the west, but of his neighbors in the next car to the south, he has known practically nothing. The World War, which largely cut off communication between Europe and Latin America, opened opportunity for an American interest in commerce and travel in South America, and since that time there has been an increasing interest in our Latin-American neighbors.

In South America there are ten republics. The greatest of these is Brazil, with an area larger than that of the United States, excluding Alaska. Its population promises to exceed

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that of any Latin state anywhere. Argentina is quite equal in size to that part of the United States which lies east of the Mississippi River. The whole of the South-American continent has a little more than twice the area of the United States including Alaska. The greatest mountain system in the western hemisphere runs more than four thousand miles along the west coast of South America. Its highest peak extends to 23,000 feet above sea level. With the exception of the Himalayas, the Andes are the highest mountains on the earth. No continent has a greater river system than has South America. The Amazon river is 4,000 miles long and with its tributaries has more than 50,000 miles of navigable water. In addition to the Amazon, there are the Orinoco, 1,500 miles in length, and the Rio de la Plata, which drains a territory equal to one fourth of the United States. South America has no chain of large lakes, as have North America and Africa, but Lake Titicaca has an area of 5,000 square miles and lies about 13,000 feet above sea level.

South America has all varieties of climate, from the tropical to the very cold temperatures of the high mountain areas. Santiago, Buenos Aires and Montevideo are in a climate which corresponds to that of Los Angeles, while the climate of Rio de Janeiro is similar to that of Havana.

At the time of the early European discoveries the inhabitants of South America were the Indians, the chief tribes being the Incas, the Caras, and the Araucanians. The Incas, in particular, situated on the somewhat elevated plateaus back from the coastal plain, had a very high civilization. These Indians were displaced from their position as governors by the incoming Spanish and Portuguese adventurers.

In 1500 Cabral, the noted Portuguese traveler, sighted what is now Brazil. It was a time when Pope Alexander VI had divided, 1494, the as yet undiscovered parts of the world between his two chief maritime powers, Spain and Portugal. Having drawn a line three hundred and seventy miles west of the Cape Verde Islands, he gave to Spain all west of the line, and all to the east of it he gave to Portugal. Thus it was that

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the Spanish came west to what are now the Latin-American states, and the Portuguese went east to Africa and around the Cape of Good Hope to India, and even to China. But the extreme eastern point of Brazil was believed to fall within the sphere of the Portuguese allotment by the Pope. Spain had already found treasure in the west, and Portugal was eager for a foothold. Upon Cabral's return from Brazil to Portugal, Amerigo Vespucci, whose name was later given to the New World, came to Brazil in a search for gold. This he failed to discover, but he found valuable timber of a bright red color, which gave its name to the territory in which he operated, namely, "Brazil." It was not until 1532 that the Portuguese made a permanent settlement in the port of Santos, but from that time the influence coming from European sources has been Portuguese.

It was in 1498 that Columbus sighted the Venezuelan coast and claimed it for his monarch. The houses along the shore were built upon piles, and thus the place was named Venezuela—Little Venice. The Spaniards were slow in securing the permission of the Indians for a settlement, and it was not until 1545 that permanent locations in the interior were established.

In 1502 Columbus sailed along the Colombian shore, and in 1508 Ojeda formed a settlement on its coast. By 1538 the Spaniards had pushed their way to Bogota and established a capital. In 1513 Balboa crossed the Isthmus of Panama, which thus became a part of Colombia (until 1904), and claimed the countries laved by the waters of the Pacific.

Pizarro opened the wealth of Peru for the Spanish throne in 1532. He was easily chief among the plunderers. He took the Inca emperor a prisoner, defeated the weak armies of the Indians, and is said to have asked for gold sufficient to fill the room in which the imperial prisoner was held. It is claimed that at the very first he succeeded in obtaining booty valued at more than £4,000,000 sterling. In 1534 one of the lieutenants of Pizarro entered the region of Ecuador and came to Quito. The conquest of Chile was completed by Pedro

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Valdivia in 1545. In 1553 the Spanish conquerors passed through the openings in the Andes and descended upon the plains of Argentina, where already in 1535 Mendoza had led a colony from Spain and founded Buenos Aires. The Paraguayan settlement of Asunción was made in 1536. The founding of Montevideo in Uruguay waited until 1724. Thus in little more than one century the Spanish and Portuguese *conquistadores* laid claim to the whole of this great continent and set on foot a plan for its government.

The Portuguese viceroy was established in Brazil, where his chief difficulties were with the Dutch, French, and British, each of which nations succeeded in gaining at least a foothold. All Spanish territories south of Panama were under one viceroyalty, the other parts of South America being divided into sub-viceroyalties, namely, those of New Granada, Peru, and Buenos Aires. The Spanish political habit being a feudal aristocracy, the plan of government set up was largely of that sort, with the Europeans as the foreign taskmasters of the Indians. As few women came, either with the armies or with the first settlers, the Europeans took native wives or concubines, and a vast admixture of European and Indian races was begun. At the present time for the whole of South America the racial proportions are about as follows: mestizos, 37.5 per cent; Indian, 21.25 per cent; pure European, 22.5 per cent; others—Negroes, Orientals, and racial mixtures with these—18.75 per cent. The proportion varies in the different countries, Peru and Bolivia having the largest percentage of Indian blood, and Argentina and Paraguay having only about 2 per cent of Indians.

It was in 1810 that the first South American nation struck for its independence. Venezuela, under the leadership of Bolivar, made a beginning which was rapidly followed by the whole of the continent with the single exception of Brazil. Venezuela and Colombia, which worked together, achieved their independence in 1812, Chile in 1818, Peru in 1821, Ecuador and Bolivia by 1825; Argentina declared its independence in 1816. Here San Martin was foremost in the ranks of the patriots, he and

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Bolivar sharing in the glory of the superb leadership which by 1825 freed the whole of Spanish America from its foreign yoke. Each nation upon achieving its independence set up what was called a "republic." Doubtless they were influenced by French democratic thought and by the achievements of a republican form of government in the United States of America. These republics, while having the name and the ideal of democracy, are pretty highly centralized in their type of government, only three, namely, Argentina, Brazil, and Venezuela, being a federation of states such as is found in Mexico or the United States. The various governments although established by revolution have in a way taken their character from their political ancestry. Recent political life has been somewhat tumultuous.

The typical Latin American is highly idealistic. The one watchword of his government is "*libertad*." In all the constitutions and the laws the ideal has run very much ahead of performance, and there are those who are of the opinion that it has not caused the Latin American much uneasiness to know how far short he is. If so, he is much like his North-American cousin in this respect.

In the matter of religious liberty, at first there was nothing that could be called by that name. Under the Spanish arrangement with the Pope, the "Holy Apostolic Roman Catholic Religion" was the faith of the state, its institutions were supported by taxes, all its properties were exempt from any tax claim on the part of the government, and the observance of any other religion of whatever kind was completely forbidden. At birth, at marriage and at death each Latin-American person was supposed to come to the church for its ministry, and failing to do this, he was left without legal right either to be married, or find a place of burial. The large percentage of illegitimates reported in the census of Latin-American states is due in part to the fact that many persons unable to pay the fees demanded for marriage have lived in "common law" relationship and their children have thus been placed out of the legitimate list.

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Gradually the question of religious liberty had to come to the front. There were political reasons, because the church interested itself in politics. There were social reasons, because the church was habitually conservative in matters of social reform and opposed needed improvements. Some of the states wished to encourage European immigration, and those who entered, particularly from Great Britain and from Germany, being Protestants, desired to be given the right to follow their religious habit of life. Gradually, then, a measure of religious liberty has been achieved, until at the present time in all the South American states, in theory at least, one is free to worship in whatever way he may wish and to secure the ministry of his own church. Many of the states still pay a subsidy to the Roman Catholic organization and regard it as the state religion, very much as is the case in Great Britain or Germany with relation to their state churches.

The claim is made that all Latin America is Roman Catholic, and, indeed, the church has made a somewhat heroic attempt to provide the ministry of religion for the whole population. Among the early pioneers for the church were men of at least three of the great orders, the Franciscans, the Dominicans, and the Jesuits. They taught the arts of civilization to such of the Indian tribes as were uncivilized and many of the so-called Indian crafts and arts of the present time were introduced by these early missionaries to the indigenous peoples. The type of conversion was very superficial, and in time the church, by reason of its affiliation with the state, became powerful. Wherever the Indian was insubordinate, church and state worked together in subjugating him. In time the church was tremendously enriched. It became exceedingly domineering, and in many respects was perverted from even that type which characterized sixteenth-century continental Catholicism. By reason of the enormous holdings of the church, its leaders were habitually opposed to change, and this condition of affairs has continued to the present time. It is a somewhat startling fact that in some parts of Latin America the Socialist Party has a rule

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that no "Christian" shall be allowed to be a recognized member of the party.

The non-Roman Catholic denominations had different points of view regarding their right to do missionary work in this vast continent which was already claimed for one great branch of Christendom. The European churches, with a state-church tradition, were as a rule unwilling to attempt missionary work, feeling that it would be a great impropriety, if not, indeed, an impertinence. As late as 1910, the Anglican Church refused to enter the Edinburgh Missionary Conference as a participant unless the world survey of missionary agencies which was being made should omit a study of all Latin America. Accordingly, in the whole set of volumes which at that time presented the foremost missionary data of the period, no mention was made of that field. Now, however, the Protestant Episcopal Church from the United States and the Lutheran churches as well have entered the South American field.

The Protestant free churches, with a more democratic background, have no compunctions of conscience. They feel justified in the work they are doing not because they hold that Roman Catholicism is "anti-Christian," but for certain other clearly stated reasons: 1. In some aspects, the Roman Catholic Church has departed largely from the New-Testament type and has introduced features which are positively repulsive to Protestants; chief among these is the almost complete displacement of Christ by the Virgin Mary. "Mariolatry" is not believed to be properly a part of Christianity. 2. In the syncretization which has gone on between the Indian primitive religions and Roman Catholicism, such wide perversions have entered that Protestantism hesitates to recognize these forms as at all worthy. 3. While in theory the Roman Catholic Church has been supposed to care for the religious needs of all, it is a fact that there are many millions of people, chiefly Indians of the interior, who are completely unshepherded and who are as raw pagans as can be found in the deepest jungles of Africa. 4. In the more progressive parts of the continent there are a large number of

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intellectuals who have adopted the scientific approach to life and who have completely parted company with this great institution which seems not yet to have made its peace with science. The Protestants feel that they have a distinct service to render to these. 5. Many of the more liberal Roman Catholic members, and even a few of their priests, welcome the Protestant movement because they believe that its criticism of the crudities in the Roman Catholic type makes for a distinct improvement of Catholicism itself. For the reason, therefore, that Protestantism has a distinct group, untouched by anyone else, and a definite mission to perform, its presence seems not only justified but imperative.

The Protestant missionary movement had its beginning in the work of the Bible Societies, chiefly that of the British and foreign agency, although the American Bible Society later did its part in pioneering for religious liberty. A Book and not an army was its method of conquest. A good part of the brunt of the persecution which came with the early beginnings of Protestantism was borne by the colporteurs, not a few of whom paid the cost of their devotion by martyrdom.

In *Argentina* Protestant work began in 1818, through the establishment by a Scotchman, James Thompson, of a system of schools known from their English counterpart as "Lancasterian." These schools were established in co-operation with the British and Foreign Bible Society, and at first had a great vogue, being extended into Chile, Peru, and Colombia. When their evangelical character became apparent, however, they were slowly eliminated, largely through the influence of the established church. Thompson proceeded from Colombia to Central America and Mexico. Later the American Methodists entered under the agency of John Dempster (1836), who gave his chief attention to the circulation of the Scriptures. At this time fourteen societies are at work, and the total of the Protestant Christian community is about twelve thousand. Certain features of the work ought especially to be mentioned. One is the heroism of Captain Allan Gardiner and his group, who under-

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took to establish a mission at the southernmost point of the continent, the Island of Tierra del Fuego. The Indians here were of so low a civilization that Charles Darwin, the great scientist, had expressed the opinion that they were an undeveloped group quite incapable of being civilized. The Christian missionaries seized upon this challenge, and although the first pioneers were left to starve by reason of the islanders' lack of sympathy and the delay of relief sent to them, in time the work was so successful that Darwin, learning of its progress, congratulated the missionaries and asked to be allowed to make a contribution which would constitute him a life member of their society.

The chief features of the evangelical work at the present time are the Argentine Philanthropic Schools established a generation ago by Mr. William C. Morris, an Englishman; union educational institutions of higher learning, such as Collegio Ward in Buenos Aires, both for men and women; and the large measure of co-operation which exists among the larger evangelical groups in the republics. The mingling of many races has given a cosmopolitan type of Christian, and it is a matter of note that the Union Christian Young People's Organization for Buenos Aires three consecutive years elected a Negro as their president.

Brazil was first entered (1555 and 1558) by the Huguenots from France as an evangelical agency. They were encouraged by the French explorer Villegagnon, who at first received them cordially but later betrayed them into the hands of persecuting agents of the Catholic Church. Those who did not recant were hung; the whole group disappearing within ten years from the time they arrived (1567). The Anglicans came early with the English immigrants. The Scotch Presbyterians made a beginning in 1830; the Southern Methodists, the Baptists, both American and European, are strongly established; and the Protestant Episcopalians from the United States have done a valuable work among the Indians. The large settlements of Germans developed strong Lutheran churches. There are in

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all in Brazil sixteen foreign societies, large and small. The American Presbyterians, the Southern Baptists, Congregationalists, and the Southern Methodists have done the greatest work as indicated by their membership. All four of these groups have organized indigenous churches which have their own leadership and are in large part self-supporting. The past ten years have seen a very rapid development of evangelical religion in Brazil, and a recent estimate places the total constituency at not less than 700,000 persons. The American Bible Society has a fine building in Rio de Janeiro and in 1932 the World's Sunday School Association met in that city.

Venezuela has a large Indian population, many of whom live on the upper Orinoco, and are as yet unevangelized by either Catholic or Protestant. Evangelical work was opened in 1876 by the Bible Society. In 1897 the American Presbyterians came across from Colombia and established a permanent mission. In addition to the Presbyterians work has been begun by several American and Scandinavian societies. Among the larger groups there is a commendable spirit of co-operation.

Colombia was entered by the Presbyterians in 1856. The church received an appeal from a former comrade of Bolivar and felt that such an invitation must not be passed by. They therefore sent the Rev. Mr. Pratt, who gave more than fifty years of service to Bolivia and established the first of a series of Presbyterian missions which has since extended to Venezuela, Chile, and Brazil. By comity agreement of the larger evangelical societies the whole of Colombia has been given to the Presbyterian Church for its field, the American Bible Society being an auxiliary Protestant agency there. There are, however, a number of smaller societies there. The total Protestant population does not exceed four thousand.

Chile was first entered by a seamen's missionary, David Trumbull, and then by the American Presbyterian mission in 1873. The Methodist Episcopal Church, led by William Taylor, followed in 1877. In addition there are the Christian and Missionary Alliance and the Pentecostal Mission. The Methodists and

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Presbyterians have given great attention to their schools and have a co-operative scheme by which their plans are supplementary. The Pentecostal Mission has established a church which is wholly self-supporting and which seems to be one of the most virile and promising evangelical works in Latin America. Its adherents now are more than double the number of both Presbyterians and Methodists. The Protestant communicant membership of Chile is 18,750.

Bolivia has a very small evangelical population, totaling in all probability not more than a thousand or one thousand five hundred. The Methodist Episcopal Church has established notable schools in Cochabamba and LaPaz. The Canadian Baptists have an effective work, and the Plymouth Brethren have been here for many years. The chief evangelical opportunity seems to be in the great number of Indians who are practically untouched by gospel agencies and who are said to be of a strong and virile type. At the present time effort is being made to assist them by means of agriculture and medical attention.

Peru and *Ecuador* have very little Protestant work. In Peru the Methodist Episcopal Church is present with strong schools for boys and girls and one of the best mission hospitals in South America. There is an Anglo-Peruvian College, founded by the Free Church of Scotland, 1916, and a small group of missionaries representing each of three other agencies—the Salvation Army, the Seventh-Day Adventists, and the Nazarenes. The Methodist Episcopal Church is present, and has excellent educational and medical work. Special mention should be made of the independent work in the interior established and carried on by Miss Annie Soper and her helpers. The evangelical membership does not exceed ten thousand. In Ecuador the Christian and Missionary Alliance with the Seventh-Day Adventists are the important representatives, and the statistics are as yet negligible.

In *Uruguay*, about 1875, Italian Waldensian immigrants entered and a goodly number of their churches have developed.

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The Methodist Episcopal and the Southern Baptists are important evangelical agencies, and the Anglicans and Lutherans are represented. The Disciples of Christ have an excellent school in Asunción. The total Protestant group is probably in excess of two thousand persons.

In *Paraguay* the societies are small and work meager. One should count the mission in the Grand Chaco. The war between Bolivia and Paraguay will probably determine the country under which it should be classified. At any rate, this evangelical work among the Indians of this great area was begun by the South American Missionary Society in 1888, and has succeeded in establishing a church which promises almost from the first to be wholly self-supporting and to have an evangelical zeal which gives hope for the evangelization of the Indians of this vast interior by leaders of their own kind.

British Guiana was entered by the Moravians as early as 1753, and they have continued their work to the present. Among the strongest missionary societies are the British Wesleyans, Church Missionary Society, the African Methodist Episcopal, and the Society for the Propagation of the Gospel. The Anglicans have established a diocese of their own, and their work is on a footing almost fully autonomous. Two American societies, the Presbyterian and Lutheran, are also present, and the British have welcomed from the first the Roman Catholic Jesuits, who have continued their ministry. One of the most remarkable features of missionary work here is the evangelization of Chinese coolies by the Society for the Propagation of the Gospel. It is said that at least ninety per cent of this Chinese group are Christians. *Dutch Guiana* was taken from the Portuguese in 1624, at which time missionary work was begun. This was interrupted when Portugal regained her colony in 1654, but was resumed in 1655 by Baron Justinian von Woltz, an Austrian Lutheran pioneer, and in 1775 by the Moravians; it continues to the present time. The work here is largely under the auspices of the Moravians, and there is a Christian population of about twenty-five thousand. *French Guiana* shows no Protestant statistics,

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and the Catholic work among the Indians has been accomplished largely by the Jesuits.

Summary. The work of Protestant Christianity in Latin America is relatively young—in many countries less than half a century old—and thus far should be regarded as pioneering, as the laying of foundations. It has been begun by voluntary contributions of money and life on the part of those who believed they were investing in the Great Cause. Results to date have made clear some facts and provoke an attempt at least to point a future direction, even though one may not chart the entire course.

It is now evident that there will be an Evangelical Church in these countries. At one time this was doubted. Some there were who believed that the whole work of Protestant missionaries would be accomplished in liberalizing the religious outlook of the people and in impelling the dominant Roman Catholic Church to important reforms and greater devotion to a more scriptural type of Christianity. But the total of over two million evangelicals—if all “Latin America” is included—has demonstrated that for an increasing number the old church will not be satisfactory, and that there is need of new “skins” for the “fresh wine.”

It cannot be doubted, however, that the presence of the evangelical movement in increasing strength has functioned to arouse not only a “defense reaction” in Romanism, but has challenged it to more worthy achievements than those of its past honorable record. Particularly in education and in works of social service are these changes noticeable.

Again, as a result of the free and liberal approach to life, many have been touched with the new spirit, but because of ingrained prejudices against anything bearing the name of “Christianity” or the “church” will never affiliate with the evangelical churches. They, nevertheless, are endeavoring to find an outlet for their growing religious and social eagerness in organizations of a nonecclesiastical kind. Theosophy, Spiritualism, New Thought, Socialism, Communism, and religious

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cults of other types are in recent years flourishing in many parts of Latin America. Just what the outcome may be cannot be foretold, but it must be admitted that the movements named are important factors. It has been suggested that these numerous "irregular" cults may possibly relate themselves to the Christianity of the future as did the Græco-Roman and Imperial cults to the Christianity of the first three centuries. It is certain that they are evidence of great religious longing. There are some who believe that an organization or church of a third type may emerge—a new branch of Christianity—doing away with nonessential obstacles in both Catholicism and Protestantism, creating a new vehicle for carrying out a distinctively Christ-centered program.

Returning to the Protestant mission, it can be said that there is an increasing sense of unity among its many groups. Although the Latin Americas were not in the purview of the Edinburgh Conference of 1910, there was organized at that meeting, by a number of delegates from these fields, a Committee on Co-operation. This Committee, by the assistance of the Foreign Missions Conference of North America, together with certain European groups, called the "Congress on Christian Work in Latin America," which met at Panama, February, 1916. Among other results of this congress, a permanent Committee on Co-operation in Latin America was formed. Its secretary, Dr. S. G. Inman, is one of the ablest of present-day Christian statesmen and has made his organization a means of help to many co-operative achievements. A Conference on Christian Work in South America, held at Montevideo in 1925, was characterized by hitherto unprecedented co-operation either co-ordinated or unionized. A common literature for all Spanish-speaking work is being prepared. A common journal, *Nueva Democracia*, constitutes a connecting link. In Porto Rico and Cuba the plans for co-operation flourish, and in Santo Domingo there is a "Union Board for Christian Work," combining four societies and substituting for denominational names the common title "Evangelical Churches of Santo Domingo."

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Mention must be made of the activities of the Young Men's Christian Association and the Young Women's Christian Association. Entering late (1900), their nonecclesiastical type of religious activity at once made it possible for such as had completely broken from the "church" idea to secure a place of Christian fellowship. The Y. M. C. A. has been led chiefly into promoting a better type of recreation. The almost universal change in interest from bull- and cock-fighting to track-meets and football has made the Latins able contenders in the Olympian Games among the other athletes of the world. The work thus promoted by the "Y" has been adopted and furthered by departments of education, so that it may be regarded as an established achievement.

The "Y" now raises the question as to whether it shall continue to major on social problems or seek to build up to pre-eminence the strictly religious side of its program. Some favor the latter, while others believe that a new organization should be created for this kind of work, majoring on the educational and evangelistic type of popular public presentation followed by E. Stanley Jones, John A. MacKay, and George P. Howard.

The general leadership of the Christian movement has in large part passed from missionary to nonmissionary direction. In Brazil the Presbyterians, Methodists, Baptists, and Anglicans have each their own autonomous plans. The Methodist Episcopal Church has elected a bishop for Spanish South America. In Mexico the law forbidding non-Mexicans to function as clergymen was no great embarrassment to the Protestants, as already their leadership was largely in the hands of Nationals. "Y" leadership is dominantly nonforeign. Foreign agencies are increasingly regarded as auxiliary and not primary. Many Christian groups are in turn sending evangelists into non-Christian sections. These beginnings forecast the future operations of the Protestant mission: Increasingly greater co-operation and unity; an ever larger place in leadership for Nationals, hastened as much as can be because of the growing spirit of nationalism; the use of only such foreigners as are of the highest spirituality,

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of good education, and of great adaptability to the indigenous culture; an ever larger ministry toward the "intellectuals"; a more evident appreciation for the best in Catholicism, and, finally, a mind and heart open to hear and to do "what the Spirit saith to the churches."

SECTION XV

CONCLUSION

THIS survey has shown certain things:

First. It is of the essence of Christianity to share. In its relatively brief course, Christianity has run through all the nations. It really mastered the Roman Empire, and in later years has profoundly influenced European and American civilization. The past century has seen the Christian mission, among other cultural agencies, going into practically every country on earth. While in many of these lands the number of Christians is small, the vitality of the beginnings gives hope for further progress, and the unrecorded inner influences have served to ennoble and enrich much which does not now and probably never will bear the Christian label. In all the world there is as yet nothing known to be better than love, than faith, than good will, than brotherhood, than justice and friendship. For all these the Christian evangel stands, and thus standing it cannot be superseded.

Second. Our survey has shown the Christian mission of to-day, as of the early years, restrained and impoverished by enemies both within and without its ranks. Those without, such as nationalism, militarism, secularism, racial prejudice, and false, partial and violent aspects of other faiths; the patent denial in international contacts of much that is of the very essence of the gospel—these powerfully oppose the furtherance of Christian good will. The foes which are inside the movement itself, such as bigotry, ignorance, intolerance, lovelessness, sectarianism, and selfishness, operate more powerfully than the foes without to slow down progress. Yet both kinds of opposition may be overcome.

Third. Edward Caldwell Moore, in his volume entitled *The Spread of Christianity in the Modern World*, pointed out that the growth of Christianity was characterized by "periodicity."

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That is, after an era of expansion, geographically and numerically, there have always followed periods of arrest in which the gains thus far made were solidified, the movement "reformed," purified, adapted, and provision made for further progress. It would seem that we have now come upon a time for a "moratorium on statistics" and that the Christianity which has become a world-wide affair must for a time give its chief attention to the inner life rather than to the outward expansion.

Fourth. A large volume of study and research by both denominational and independent agencies has shown unquestionably that if the Christian mission is to continue with any strength at all, it can only do so subject to certain changes demanded by the times in which it is to live. A partial list of these advances would include: 1. A purification of the inner motive of the endeavor. Perhaps a better way of putting this would be, the cutting off of much which is unworthy, that the true love of man and of God may function without hindrance. 2. An objective which shall be free from the semblance of military conquest, denominational aggrandizement, or even spiritual imperialism. 3. A more definite, simple, and vernacular message. The message of Christianity has always been "Jesus Christ," but a Christ often obscured or even perverted either by our interpretations of him, or else by the vehicle which carried the message. This message will be such a conception of God, of man, and of religion as will be an answer to the urge which prompts men everywhere to seek God and also the fulfillment of those fragmentary revelations whereby he is not left without witness among any people. 4. A more understanding approach to the non-Christian religions. The values of these religions which hold the loyalty and command the devotion of millions of worshipers will be sought out, acknowledged, and appreciated. 5. A lengthened perspective. The slogan, "The Evangelization of the World in This Generation," if it means preaching the gospel to every land in a single lifetime, has been largely accomplished. But if by "evangelization" is meant the actual releasing in the life of all men those moral forces which

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follow the Jesus-way of life, the process is only begun. The Christian mission must learn patience and persistence as well as audacity and expectancy. 6. A larger democracy in the whole Christian task; recognition of the fact that the temporary and strictly missionary aspect must as rapidly as feasible give way to the permanent idea of a World Christian Mission, without discrimination as between "missionary" and "mother" churches. There must be speedy devolution—indigenization. 7. Missionary specialists. An increasingly higher quality is sought in those who go out to be partners of the younger churches in their tasks. These are the major requirements which are being named: Deep personal resources of the Spirit, a contagious Christian personality, an ability to understand and appreciate other religions and cultures, and, very urgently, technical training and experience in some particular field in which the contribution is to be made. 8. A greater attention to the quality of all those forms of good will carried out by the mission. This will most certainly mean a shortening of the line of endeavor, and a halting and even a diminution of numbers in statistical showings, in order that matters of greater importance may be made supreme. 9. A new catholicity. Already in this regard the mission has outrun the mother churches. In the face of world-wide responsibilities and opportunities such as are now presented, the wastefulness, the rivalries, the inanities of sectarian zeal and endeavor are very evident. The new epoch looks toward rapid increase in those co-operative undertakings, which have been so happily begun, and a speedy co-ordination of those agencies for good which hitherto have accomplished all too little by reason of their divisions.

Fifth. A comprehensive study of the situation cannot fail to show that throughout the world there is a confusion in social and economic relations which amounts almost to chaos. No easy remedies can heal this condition. Unless changed, the present situation bids fair to defeat completely that elemental brotherhood for which Christianity pre-eminently stands. Christianity cannot avoid coming to grips with facts as they are. As

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in its early years, when it was said to "turn the world upside down," so now it must have a spirit of daring in espousing those ideals that give it reason to exist. It will not employ violence, it will labor in love, but it will be nothing less than revolutionary.

The Christian mission to-day faces obstacles which, though similar in type, are far greater in magnitude than those of any previous age. Resources adequate to the task are available. It will require, however, wise and combined statesmanship of the highest order and deepest devotion to discover and set these resources in motion, for the realization of the universal prayer of Jesus: "Thy kingdom come, thy will be done on earth."

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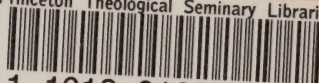
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